

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 129 W. Sixth St., Newton, Kansas. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XIV, No. 6

FRIDAY, FEBRUARY 8, 1952

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

Christ's Threefold Mission

By the late Dr. W. B. Riley
President Northwestern Schools,
Pastor First Baptist Church, Minneapolis

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father"—John 10:1-18.

This morning we continue the study of the life of Christ. The page I propose to take from that life today is not the text in order, considered from the standpoint of a careful harmony of the Gospels; but that circumstance in no wise

militates against its interest. Every leaf of the Gospels contains its precious treasures. Truly, the poet had occasion when he wrote: *How precious is the Book Divine, By inspiration given!*

The Benefits of Bible Study for Busy People

What It Has Meant to Some Great Christians, and a Few Practical Suggestions

By Philip E. Howard, Jr.
Editor Sunday School Times, Philadelphia, Pennsylvania

"In the year 1729, I began not only to read, but to study, the Bible, as the one, the only standard of truth, and the only model of pure religion." It was John Wesley who made this statement. It is of special interest in the light of the prodigious amount of work that he did during his eighty-eight years (1703-1791) as preacher, writer, traveler, educator, and overseer of churches, and the influence that he and his brother Charles and their colleagues had on the England of his day.

General Charles Gordon was a brave British soldier of the last century, who put down the Taiping Rebellion in China and later gave his life in the service of his country at Khartoum in the Sudan. He wrote: "I have had, and continue to have, the most exquisite delight in the Bible beyond any past experience I ever felt. All that dead time, when I read without interest, merely because I ought to do so, is now repaid me, and God brings the passages back to memory with the power of the Spirit."

George Mueller who founded and, by faith maintained the orphanages at Bristol, England, where thousands of children were cared for, clothed, and fed, for a long period, said: "I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and



Dr. Philip E. Howard, Jr.

Bright as a lamp its doctrines shine,
To guide our souls to Heaven.

O'er all the strait and narrow way
Its radiant beams are cast;
A light whose never-weary ray
Grows brightest at the last.

These eighteen verses are no exception to such claims. Their truths are many and marvelous. I have elected to discuss three this morning, suggested by three statements of Jesus regarding Himself: 1. "I am the door of the sheep"; 2. "I am come that they might have life, and that they might have it more abundantly"; 3. "I am the good shepherd, and the good shepherd giveth his life for the sheep."

I want to discuss these three claims under three subjects: The New Birth, The Abundant Life, and The Blessed Lordship.

The New Birth

This doctrine is known to John's Gospel. He records for us the (Continued on page 10)



Dr. W. B. Riley

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REVIVAL

By Evangelist Hyman Appelman
7301 Bellevue Avenue, Kansas City 5, Missouri

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. . . . Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:1-12.

If we want a definition of a revival, we shall find it at Bethabara. A voice in the night; the voice of one crying in the wilderness 'Repent ye! . . . For, behold, there cometh one after me whose shoes I am not worthy to unloose. He cometh as a woodman; and His axe shall be laid at the root of the trees. He cometh as an husbandman, fan in hand, to purge His floor.'

The great movement under John was a true revival; a prophetic type of all subsequent outpourings of the heavenly grace. "Repent and believe in the Coming One!" was in no wise different from the preaching which ever moves the hearts and consciences of sinful men. It is strange that the earthly ministry of Christ was marked by no greater ingathering. His was the red seed sowing: the harvest was for those who should come after Him.

The story of the early Church is like the map of an undulating country: seasons of spiritual apathy followed by visitations of power. In the sixteenth century occurred the great revival known as the Reformation, in which the voice of Luther rose above all others, crying, "The just shall live by faith!" In the seventeenth

century the fires of devotion were kept alive by such choice spirits as Milton and the Pietists, and fanned into a mighty flame by Owen and Baxter and John Bunyan. There were giants in those days!

In the eighteenth century came the Wesleys with their field preaching, the Tennents, Jonathan Edwards, and Whitefield making his frequent journeys across the sea to preach in these colonies, where he led fifty thousand souls to Christ. The opening of the nineteenth century was marked by the infidelity of Paine, Voltaire, Rousseau and their kind: so that righteous hearts were failing them for fear. But when the enemy came in like a flood, the Lord lifted up His standard. Rowland Hill, Lyman Beecher, Nettleton, Charles G. Finney—a roll-call of mighties, with Moody to crown it, arose to bear aloft the banner of the cross. And, despite all forebodings, the numerical increase of the Church during this period was greater than in all the eighteen centuries before it.

What of the twentieth century? Are we to have a time of refreshing—soon? Or, is there somewhat

(Continued on page 9)

"Get my Mother in"

The following is related by the late Dr. J. H. Jowett, as told him by his friend, the late Charles H. Beery, D.D., and abridged from the Homiletic Review.

Dr. Beery received at a very early age the highest honors that the denomination to which he belonged was able to confer. His fame as a preacher was as wide as the English-speaking world. He was a modern theologian when the following incident took place.

"One night there came to me," he says, "a Lancashire girl, with her shawl over her head, and with clogs on her feet."

"Are you the minister?" she said.

"Yes."

"Then I want you to come and get my mother in."

"Thinking it was some drunken brawl, I said, 'You must get a policeman.'"

"Oh, no," said the girl, 'my mother is dying, and I want you to get her into salvation.'"

"Where do you live?"

"I live so and so, a mile and a half from here."

"Is there no minister nearer than I?"

"Oh, yes, but I want you, and you will have to come."

"I was in my slippers, and I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the house, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful Example, and extolled Him as a Leader and Teacher. She looked at me out of her eyes of death, and said:

"Mister, that's no good for the likes of me. I don't want an example. I'm a sinner."

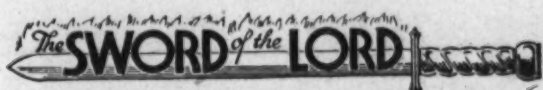
"Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel but I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not."

"Now you are getting at it," said the woman. "That's the story for me."

"And so I got her in, and I got myself in. From that night," added Dr. Beery, "I have always had a full gospel of salvation for lost sinners."—Things New and Old.



Dr. Hyman Appelman



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

Subscription rates: \$2 per year, \$5 for three years. Canada and foreign countries \$2.50 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Publication office, 129 W. Sixth Street, Newton, Kansas. Send all correspondence to Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

BIBLE QUESTIONS ANSWERED

1. Should Christians Join Labor Unions?

2. Can A Saved Person Commit Suicide?

By Editor John R. Rice

Not long ago we had a letter from a *Sword* reader in Wynndel, British Columbia, which said in part:

"Dear Brother Rice:

"As I am a steady reader of *The Sword*, and have a very high opinion of your exegesis of Scripture, I would like to ask you some questions. Knowing you are a busy man, I will make them short.

"1. Is it proper for a born-again Christian to join a labor union, or to belong to one? Does a man, being a union member, not become responsible for any unchristian actions of the majority decisions, even though he might vote against them?

"2. Enclosed find a clipping, 'Dr. Wallace's Story.' I have always been under the impression that a saved man will be unable to commit suicide. But how that may be, from different reports lately, I wonder if there is something lacking with the present-day Christian martyrs behind the iron curtain. Satan is no more diabolically now than during the days of the apostles or reformation. Its spirit is it, then, that we hear of so many cases of giving in under torture?"

He enclosed the following clipping from *TIME* magazine (Dec. 31) about the suicide of Southern Baptist medical missionary, Dr. William L. Wallace in Red China after horrible abuse:

Dr. Wallace's Story

One of the best-loved Americans in China was Medical Missionary William L. Wallace, 42, a Southern Baptist of Knoxville, Tenn. When no Chinese would testify against him, the Reds "found" a pistol in his bed in Wuchow, and dragged him off to jail in his pajamas (*Time*, March 12). This week in Hong Kong, Father Mark Tennen, Roman Catholic missionary from Pittsford, Vt., and a prisoner in Wuchow before he was

expelled from China by the Communists, told the rest of the story.

For several weeks Dr. Wallace stood up well under the sleeplessness and endless questioning. In February he cracked. Night after night he screamed, while prison guards prodded him with bamboo poles to silence him. He grew more and more irrational. One night, after screaming for about an hour, he became quiet, and the Reds discovered that they could no longer hurt Dr. William Wallace. His body was hanging from a strip of blanket tied to the top of his cell door.

Here are the editor's answers: (Continued on page 8)



Editor's Notes

Please address all mail to the editor to Wheaton, Illinois.

Dr. W. B. Riley's Great Sermon

Readers will be blessed by the fine Scriptural message, "Christ's Threefold Mission," by the late Dr. W. B. Riley. Dr. Riley was my dear friend, but that is not the reason I call attention to his preaching. I know that it will be a blessing to those who read. This sermon is taken from the big 40-volume set, *The Bible of the Expositor and the Evangelist*. The forty volumes have some 500 sermons through the Bible. They are rich expository preaching. I think that Dr. Riley's expository preaching is better than the famous similar set by Maclaren. I am sorry that it is not as well known, and it ought to be. The entire set of forty volumes, clothbound, may be had for \$40.00, or \$1.25 per volume. Preachers particularly ought to have these 500 expository sermons by Dr. W. B. Riley going straight through the Bible.

Dr. Bob Cook's Revival Campaign in Duluth, Minnesota

Note the picture elsewhere in *THE SWORD* of the great crowd attending the Bob Cook revival services in Duluth, Minnesota. This campaign was held in November and a write-up was sent to us. Unfortunately, by clerical mistake in the office, the picture material was put with magazines and did not come to me till lately. We apologize to this good man. Dr. Cook, president of Youth For Christ International, is a warm-hearted, spiritual, Scriptural evangelistic preacher. We hope he will hold more great union revival campaigns.

Dr. Jacob Gartenhaus

In this issue you will read, I trust, the informative, scholarly and Scriptural article by Dr. Gartenhaus on the British-Israel heresy. Dr. Gartenhaus is a friend of many years. For long years he was missionary to the Jews among Southern Baptists. He is a graduate of Moody Bible Institute, and of the Southern Baptist Seminary. He has been granted the doctorates of divinity and of letters. He is in Jewish mission work, seems to me to be worthy of trust and support. We are honored to have this fine message in *THE SWORD OF THE LORD*.

If you read that message and still are not convinced of the fallacy of British-Israel teaching, then you should go back and read it again, checking the Scriptures for yourself. It is really conclusive, to an open mind, in my judgment.

Printer Sends \$50 for Subscriptions

Here in the *Sword of the Lord* office our forty-five or fifty workers are having a wonderful time with a contest to see who can get the greatest number of subscriptions. The two sides are the *SABERS* and the *SCIMITARS*. One of our fine workers wrote Mr. Willms, head of the Herald Book and Printing Company at Newton, Kansas, who prints *THE SWORD OF THE LORD*. Mr. Willms sent his check for \$50 to apply for subscriptions for the Missionary and Minister's Fund. Thank you, good brother and helper!

Readers will note that of workers here in Wheaton, five have already purchased a hundred subscriptions each, or more. We are doing the best we can. Won't you help? Somebody should give thousands of dollars to pay for all the

BRITISH-ISRAELISM --
WHAT IS IT?

By Jacob Gartenhaus, D.D., Litt.D.
International Board of Jewish Missions, Box 1256,
Atlanta, Georgia

British-Israelism is a strange and fanciful theory that the English-speaking peoples are the descendants of the ten tribes of Israel. It is claimed that the British people and their colonial off-shoots, including the United States of America, are the descendants of the so-called lost ten tribes of Israel which were carried away into Assyria and in the course of time migrated to Europe and settled in England; also that a descendant of King David by a daughter of King Zedekiah whom the prophet Jeremiah took with him to Ireland, married Esincaid, King of Ulster and that Queen Victoria was a descendant of that union. According to the legend, the prophet Jeremiah carried with him the stone upon which Jacob pillowed his head and that it was later taken to Scotland and from there removed to London and placed under the coronation chair in Westminster Abbey.

The exponents of this theory hold that the throne of David is in England and the British empire is the divine kingdom on earth; therefore the Anglo-Saxons are the rightful heirs to all of God's promises to Israel. They declare that the Jews are not the chosen people; that Jesus Christ was not a Jew. This, in substance, is their gospel. The whole theory rests on the assumption that there is at the present time a distinction between the two and the ten tribes, that the people known as Jews today are the descendants of the two tribes, and that the name "Jew" is never used to designate descendants of the ten lost tribes and as proof numerous passages taken out of their context are quoted.

From this ridiculous folk tale which has not the slightest historical background we are asked to accept the fact that the British people are the descendants of the ten lost tribes. Briefly, British-Israelites would have us believe that a great mass of Israelites poured into the British Isles and immediately took on new physiognomy, customs, names, etc. which have no affinity with the ancient Israelites, without citing a single scriptural or historical proof. If it can be proven that all of this is contrary to history and the clear teachings of God's Word, then their whole theory of British-Israelism collapses. This I shall attempt to do in this brief article.

Historical Authorities Laugh at British-Israel Cult's Claims

Not a word can be found in any history book about the British-Israel theory until the eighteenth century. The *Encyclopaedia Britannica* names Richard Brothers (1757-1824) the "Nephew of the Almighty," as the first modern apostle of British-Israelism. It says (Vol. 1, p. 944, Fourteenth Edition): "The theory (which is fully set forth in a book called *Philo-Israel*) rests on premises which are deemed by scholars—both theological and anthropological—to be utterly unsound." The *Jewish Encyclopedia* (Vol. 1, p. 601), says: "Altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case has been made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture. The whole theory rests upon an identification with the word 'isles' in the English version of the Bible unjustified by modern philology, which identi-

preachers of certain denominations. Somebody should send *THE SWORD OF THE LORD* to thousands of preachers in England who want it but cannot send money to the United States. Others should send *THE SWORD* to their loved ones, to the members of their church, to unsaved ones, to new converts, to ministerial students, to soldier boys. We ask you in Jesus' name to help get out the Gospel through *THE SWORD OF THE LORD*.

fies the original word with "Coasts" or "distant lands" without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to the Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with the Hebrew. The whole movement is chiefly interesting as a *reductio ad absurdum* of too literal interpretation of the prophecies."



Dr. Jacob Gartenhaus

Not a word is to be found anywhere concerning the prophet Jeremiah's migration to Ireland. On the other hand, the Jews throughout the centuries of their dispersion are easily identified by their Hebrew language which now as always reads from right to left, by their physiognomy, customs, manners and names, and they have lived apart from all races.

As to the stone upon which Jacob pillowed his head, concerning which so much has been made by the followers of this theory, not a particle of historic support has been given it. Dr. C. H. Davidson, geologist of the British museum, in making a microscopical examination of particles removed from the stone during a cleaning, emphatically states that it is a Scottish stone quarried not far from Scone, Scotland, and that the legend quoted by the British-Israelites that the stone wandered around Egypt and Ireland, finally being made Holy in Scotland, was propaganda used by one, Baldred Bessett, when trying to persuade the pope that the Scots were the people of Israel.

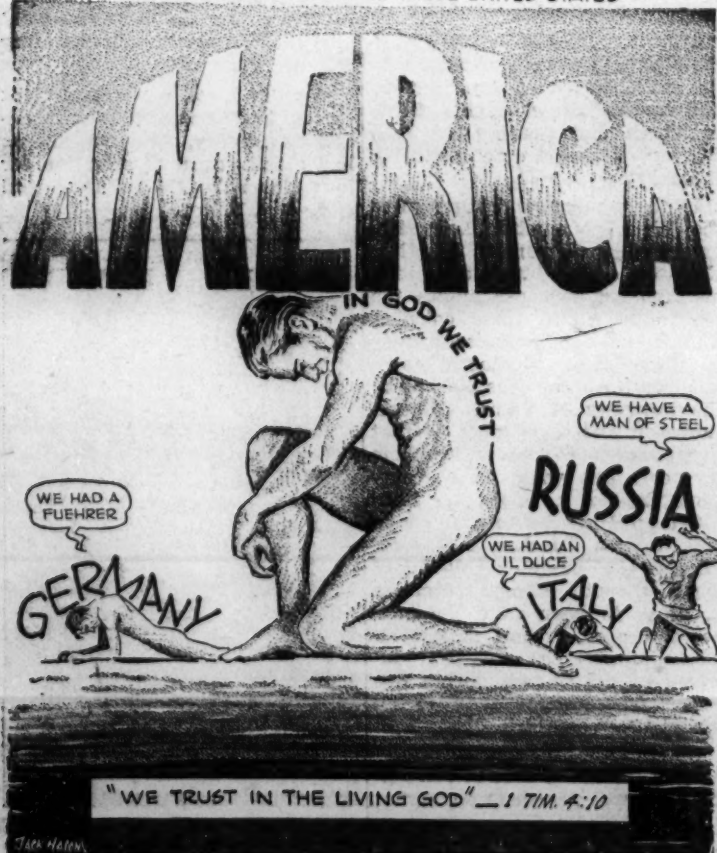
Bible Teaches that Jews Represent all Israel's Tribes

So much for the historic aspect. Now let us examine the theory from the scriptural point of view.

As concerning the claim that there is a distinction between the two and the ten tribes, my reply is that there is not a single Scripture supporting such a view. Any student of the Bible is familiar with the history of the ten and the two tribes. We cannot find

(Continued on page 5)

THE BACKBONE TO BALANCE THESE UNITED STATES



Help for Winning Unsaved Loved Ones

By Walter E. Handford
General Manager, Sword of the Lord Publishers

"Will you come and talk to my sister about the Lord and see if you can't get her saved?" This is a question which evangelists and preachers hear frequently. It may be about a husband or brother, or daughter, but during a revival meeting where people get stirred up about loved ones and their need of salvation, this is especially common.

I remember in the first revival where I preached that a woman got deeply concerned about her husband and two boys. None were saved yet and a third son had been drowned just the year before. She thought of the boy whom God had taken and realized that she had better get busy and get the rest of her family saved before God took them, too.

She asked another preacher, myself and my wife to come over for supper to see if we couldn't win them to Christ. All three of us went to the home for supper and got acquainted with the man and her two boys. They did not trust Christ as Saviour that night but within a week they had all been saved. My, how the woman rejoiced that her family was all happily converted!

May We Send Some Great Preacher to Win Your Loved One?

Possibly you, too, have some loved ones who are not saved or who, though saved, are living shallow Christian lives. Maybe you have done what you could but can't seem to help them. Still the burden to get these loved ones to Christ and established in the Christian life burns in your soul. You think to yourself—"Oh, if only I could get some well-trained soul winner to go and visit them! I'm sure if some greatly-used man of God like Dr. John R. Rice, Dr. Oswald J. Smith, or Dr. Bob Jones, Sr., could go into their homes and talk with them, they could be won." Or maybe you thought of D. L. Moody, Charles H. Spurgeon, R. A. Torrey, or Charles G. Finney—soul winners of a past generation. I know you would send them if you could. With what gracious tact and fervent power these men would use the Bible to lead your loved ones to a saving knowledge of Christ!

D. L. Moody made it a practice to talk to at least one unsaved person each day about his soul. After one very strenuous day Moody went to bed only to remember that he had spoken to no one about Jesus that day. Although bone tired, this great soul winner got up, donned a raincoat and boots

and went to the front door. Outside a downpour of rain urged him back to bed, but Moody waited until a man passed the house. Moody rushed out and asked if he could share the shelter of the stranger's umbrella. Then he proceeded to tell him of a shelter from the storm of God's judgment on sin.

Yes, I believe Moody, Spurgeon, and these other soul winners whose sermons regularly appear in THE SWORD OF THE LORD could probably win your loved ones to salvation if these men of God could visit with them in their homes.

Here's How to Do It!

No, we're not magicians, but there is an easy way by which you can send the most widely-used soul winners living and dead into the homes of your friends and loved ones. You don't need to be without the help you need. Each week you could send these men to bring conviction to a heart and gradually wear down the resistance to the gospel. Maybe one week D. L. Moody's message might awaken some interest which Dr. Oswald J. Smith could build upon the following week. Possibly a sermon by Spurgeon would come at just the right time to break a person down and cause him to trust Christ.

A woman from Washington state wrote last year to tell us how she set aside \$10.00 for nine subscriptions to THE SWORD OF THE LORD. She quickly put down eight names but had trouble getting the last one. The name of a very "hard" woman in her neighborhood came to mind and she put it down. Then she began to erase it, thinking the woman was beyond help. The Lord and she "argued" for a little, but she finally left the name on.

Soon the paper began coming to the person for whom our Christian friend had subscribed. To her dismay the unsaved woman threw it down in the mud by the mail box for several weeks. Our friend told the Lord she had known all along that the dollar was wasted!

Evangelist Plans for 500 Subscriptions

By the Editor

Evangelist Kenneth Chapman of Murfreesboro, Tennessee, Sword of the Lord evangelist, writes a cheering letter January 10 telling us that he hopes to raise 500 subscriptions for THE SWORD OF THE LORD in 1952. His letter follows:

"Dear Brother Rice:
"I note in the January 4 issue of THE SWORD that a new subscription campaign begins. I am starting now to push with all my might in this campaign. During this year I have set a goal for 500 subscriptions to THE SWORD. May God help to reach the goal; I am praying for at least that many.

"I have just finished reading Brother Handford's appeal and I want you to count this as my promise to help hold up your hands in this battle to bring back great revivals to America. I pledge my active support in this great work you are doing."

"God bless you my dear brother a you plan for and serve the Lord in the task He has called you to do.

"Yours for souls."
(Signed) Kenneth Chapman

But it wasn't! A little later the unsaved woman became sick and our friend went to see her. To her great joy she found that while ill the woman had started reading the SWORD and was the first one of the nine friends saved."

You say this illustration is unusual? Well, some of the details possibly are unusual but this case could be multiplied many times over in its result.

Just last week a man from Fort Wayne, Indiana, came to tell us how his nephew was saved while reading THE SWORD OF THE LORD in prison. This good Christian man was heartbroken when the boy was sent to prison and right away sent the boy a subscription to the SWORD. Since the boy trusted Christ as Saviour, he has been witnessing to others in the prison and soon will be released on parole. How thrilling to see great soul winners visit a straying boy in prison via the SWORD and win him to Christ. I pray you will have a passion to win your lost friends and neighbors to Christ and will set out (Continued on page 5)

SWORD FAMILY ROUNDTABLE

Some Greatly-Used Christian Leaders' Comments on THE SWORD OF THE LORD



DR. ROBERT G. LEE, born in a South Carolina log cabin, was a share-cropper farm boy. Converted at nine, he set out against tremendous odds to get an education. At Furman University, he began to develop the rich style of oratory which has made him outstanding in the pulpit. During the 24 years he has been pastor of the great Bellevue Baptist Church in Memphis, Tennessee, it has grown from 1430 members to more than 7,800. In 1948 he was elected president of the Southern Baptist Convention, with its six million members. He is the author of numerous books and a truly great preacher.

Robert G. Lee, Pastor
Bellevue Baptist Church
1208 Court Street
Memphis, Tennessee

THE SWORD OF THE LORD deserves a great increase in the number of subscriptions. When a weekly magazine of such evangelistic fervor and faithfulness to the Word of God is published, it should be read by millions.

The bright fire of this ably-edited paper that stands for the faith once delivered to the saints—that makes prayerful efforts to win the lost and to build them up in most holy faith—will be made the brighter and the more far-reaching by a great increase in the number of subscriptions.

Yours earnestly,

Robert G. Lee
Robert G. Lee

L:C

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"Many young people greatly moved. Altar filled by those seeking the full will of Christ." G. W. G., Royal Oak, Michigan
"The finest of films I've seen for the purpose. Powerful message, well told...Prisoners remarked on its value." D.C.F., Itazuke Air Base, Japan
"I've seen it six times...not tired of it yet." M.V.N., Chelsea, Iowa
"Demonstrates Gospel of Jesus Christ to be the power of God unto Salvation." J. R. L., Opp, Alabama

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SUBSCRIPTIONS for LOVED ONES

Sword of the Lord Publishers, Wheaton, Illinois

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Rev. Del Fehsenfeld reports two revival campaigns he has conducted recently. The first of these occurred during November in Los Angeles at the Southside Bethany Baptist Church where Dr. S. C. Maddox is pastor. There were nearly 100 professions of faith, including numerous church members and the superintendent of the primary Sunday School, as well as a Jewess and a man over 76 years of age.

The second revival was held during December in Pastor Fehsenfeld's own church, the Berean Baptist, located in Kansas City, Kansas. There were over 50 professions, and the entire church life was revitalized.

December 29, 1951, Hyman Appelmann opened a "Christ for the Nation of Mexico" campaign in the largest Methodist church auditorium in the entire Republic; it is in the heart of Mexico City and is reported to seat 2200 persons. Approximately 500 responded to the invitation for salvation and rededication during the first three days alone; one outstanding convert was Roman Catholic George Aguilera, star national athlete, and pole-vault and hurdles champion of the Pan American Olympics of 1951. Other members of the Appelmann party are John Ashley Woodhouse, song leader and soloist; Jerry Renkenberger, organist; Dr. Jacob Gartenhaus; Hanna Tebbens; and Louis Torres.

Rev. Hugh Pyle, new pastor of the Cove Baptist Church, Panama City, Florida, concluded a 12-day campaign on January 6 in the new community. Great interest was shown and there were 51 decisions, in addition to some rededications; 47 persons joined Pastor Pyle's new church which will begin construction of an auditorium soon. Before moving to Panama City, our evangelistic-preaching brother was pastor of the large Brent Baptist Church, Pensacola, Florida.

Evangelist Phil "Pete" Riggs, held a recent "Win My Chum" campaign, sponsored by the young people of the Christian Fellowship Church, Hammond, Indiana. The Palermo Brothers, Phil and Louis of Youth for Christ International, provided special vocal and instrumental numbers. Pastor Samuel R. McDill reported 23 decisions for Christ, 15 others who sought assurance of salvation, 30 who dedicated their lives to the Lord's service.

Evangelist Benny Bates has just closed an 8-day meeting with the California Heights Baptist Church, Long Beach, California. He reports 11 first-time decisions for Christ, six joined the church by letter, and there were several rededications. Brother Bates, in a letter to the editor, writes: "Dr. Rice, I think one of the greatest highlights in my entire ministry was last week-end. The churches of Long Beach had a Bible conference for their young people at Thousand Pines, and I was chosen as the speaker. There were 250 young folk there. Friday night we had a service at 11:30 p.m. and about ten young people were saved. Saturday morning we had a service and over thirty-five responded. Saturday night we had the closing service, and twelve more were saved. I gave two invitations Saturday night; one for salvation and one for consecration. When the last invitation was given it was as if God had loosed all the blessings of Heaven on Thousand Pines. There were 135 young people who responded to the 'Fagot' service. Their simple testimonies were thrilling beyond description. There were twenty or more out of this group who gave their lives for full-time Christian service."

We praise God for what He is accomplishing through our Brother Bates, and know our readers will rejoice in his ministry.

Evangelist Douglas Winn recently closed a series of meetings in Seattle, Washington. Souls were saved every service, and a total of 92 accepted the Lord.

January 13, Rev. J. L. Gamble terminated a revival campaign at the Beaver Dam Baptist Church of Roanoke, Virginia. Rev. F. A. Brumfield, pastor of the church, reports that there was a great reviving of the entire membership of the congregation, a reclaiming of many backsliders, and assurance of salvation for many others. By the end of the second week the church edifice was jammed to capacity, and there was evidenced a spirit of unity, fellowship and rejoicing among the people of God.

Kenneth and Lily Wells, Singing Evangelists

After devoting many years to the training of consecrated young people to sing and preach the gospel, Kenneth and Lily Wells resigned their school work to give their full time to the work of evangelism. Mr. Wells was for nine years dean of the School of Sacred Music of Chicago Evangelistic Institute (now located in University Park, Iowa), and Mrs. Wells was the director of the School of Speech.

Mr. and Mrs. Wells became affiliated with CHRIST FOR AMERICA and, with Dr. John Zoller as co-laborer, conducted a series of evangelistic campaigns in Montana and Wyoming. Some of their meetings were city-wide campaigns and some were pioneer meetings in out-of-the-way places where a small group of Christians were struggling to get a gospel work established. In every place God brought revival to the church and, as a result, many souls were saved. With very few exceptions there were no barren services.

Kenneth and Lily Wells are now working out of Chicago as headquarters. Their special ministry is to provide the music in city-wide evangelistic campaigns, but they also sing and preach in special revival services in the churches as the Lord opens to them the door of opportunity. We commend them to the pastors and churches as Singing Evangelists who through the years have made full proof of their ministry in the interdenominational field. They can be reached at any time through their western address — Box 679, Whitefish, Montana; or through their Chicago headquarters — 8623 S. Wallace St., Chicago 20, Illinois.

JACK SHULER EVANGELISTIC TEAM STIRS MANY CITIES

Reporting for a period covering ten months, the Jack Shuler Evangelistic Team submits a recorded 9,094 people forward at the invitations, with 4,132 registered first-time decisions for Christ in 1951.

The eight week Shuler campaign in Dallas attracted a total of a quarter of a million in aggregate crowds, meeting for the last three weeks in the 7,400 capacity Sportatorium. Grand Rapids reported total attendance at the evening services of 150,000 in five weeks. Other campaigns were held in Roswell, New Mexico; Sioux City, Iowa; Topeka, Kansas; San Bernardino, California; and Watertown, South Dakota. Nowhere did the team fail to meet all expenses and leave a surplus with the campaign committee.

Shuler's attack on sin and current social evils was merciless, especially against the liquor traffic. But his compassionate spirit and straight Bible preaching won the people everywhere. More than twelve thousand tithe-pledge cards were filled out and presented to the supporting pastors.

The Jack Shuler team looks forward to a full itinerary for 1952,

We have mentioned before that John F. MacArthur has resigned the pastorate of Fountain Street Baptist Church, in Los Angeles, to return to the evangelistic field, and we want to tell you something more about this good friend. He is thirty-seven years old, a graduate of Eastern Baptist Theological Seminary, with a doctor's degree granted by Bob Jones University.

Before his present pastorate, where he has been six years, Dr. MacArthur was director of the Evangelistic Staff for the Charles Fuller Evangelistic Foundation, and then an evangelist for Moody Bible Institute. He was in the evangelistic field for six years.

In 1950 a huge tent was erected in Hollywood sponsored by the Fountain Street Church and Dr. MacArthur, the pastor, was the evangelist. The services continued nine weeks with attendance reaching a peak of nearly 4,000. The facilities of the church have been inadequate to take care of its congregation ever since, with services held since last August in the Melrose Theater. Approximately 1,000 have united with the church, the greater part by conversion, since 1948, when he became pastor. Some prominent Hollywood personalities have been converted under his ministry.

I have before me letters by pastors with whom Dr. MacArthur had revival services, which I want THE SWORD readers to read.

Dr. Julianel, San Francisco, writes

Dr. Julianel, pastor of the First Baptist Church in San Francisco, says: "This meeting was one of the greatest ever held in the history of the church. Our church was exceedingly blessed through this effort. There were about 150 conversions and 75 additions to the church. Forty were baptized."

Dr. Talbot, Los Angeles, Commends Dr. MacArthur

Dr. MacArthur had blessed services with the large Church of the Open Door in Los Angeles, when Dr. Louis T. Talbot was pastor. In the week there were about 100 decisions to accept Christ. Some wrote that they were converted while listening to the radio. Dr. Talbot says:

"My dear Jack:

"The enclosed is a small token of appreciation of the wonderful week you gave us here in the Church of the Open Door and the Bible Institute of Los Angeles. It was one of the very best campaigns we have ever had, and I am confident that the church and the institute are stronger organizations and better fitted for the work that God has given to us as a result of the ministry which you have bestowed upon it.

"God has given to you a great message for a day such as this. I believe, Jack, that if the Lord carries a great ministry is ahead of you and that under God you will be used by Him to lead many thousands to a saving knowledge of Christ.

"I am sure that the congregation of the Church of the Open Door will never forget the last Sunday evening when you preached on the subject, 'The Sin God Cannot Forgive.' It was an inspiring sight to see men and women of all ages coming forward without pressure to kneel at the penitent form; I am sure that when we get to Heaven we shall have occasion to rehearse the great victory that God gave us all through the week and especially last Sunday night. We had in this campaign the greatest week-day attendance of any campaign that has been held in the institute for years.

"You will leave behind here in both institute and church a host of friends and where are you go they will follow you with their prayers. We will look forward to having you for a return visit some

with campaigns in Corpus Christi, Texas; Danville, Virginia; Albuquerque, New Mexico; Flint, Michigan; Sacramento, California; Denver, Colorado; Eugene, Oregon; Erie, Pennsylvania; Monroe, Louisiana, and Anchorage, Alaska.

A Top-Flight Evangelist



Dr. John MacArthur

time in the future. May God's richest blessings be yours.

"Ever yours in Him,
Louis T. Talbot."

Dr. MacArthur has had union campaigns in Duluth, Minnesota; Portland, Oregon; Salem, Oregon; and Dallas, Oregon.

We regard our brother, Dr. MacArthur, as one of the strongest preachers in America. His deep

convictions, his profound understanding of Scriptural truth, his fervent and beautiful language, his winsome and lovable personality, make him a man whom, we believe, God intends to use in a marvelous fashion in revivals in America.

Those who wish to get in touch with Dr. MacArthur may write him at 2430 Sleepy Hollow Drive, Glendale 6, California.

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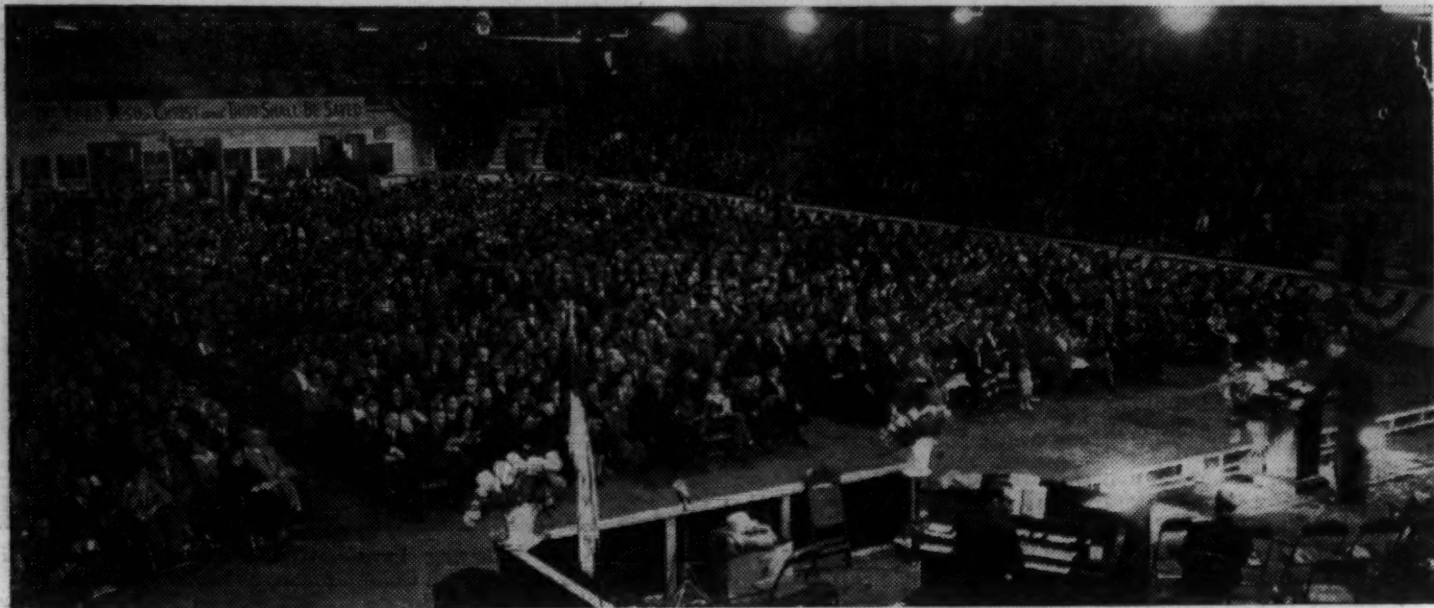
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Capacity crowds of 5,000 people jammed the Duluth Curling and Skating Club on the three Sunday nights of the Christ for Greater Duluth Campaign, November 4-18. 688 persons re-

sponded to the invitation of which 355 were first-time decisions. Dr. Bob Cook, president of Youth for Christ International, was the evangelist.

British Israelism

(Continued from page 2)

anywhere in the Bible that the ten tribes were ever completely lost. For example, we read that all twelve tribes were included in the decree of Artaxerxes permitting their return to Palestine (Ezra 7:12, 13). Representatives of all twelve tribes were at the dedication of the new temple (Ezra 6:16, 17). The twelve tribes are elsewhere mentioned by Ezra (8:35). That the prophets of the Old Testament used the terms "Israel" and "Judah" interchangeably we see from the following:

Isaiah 48:1 uses the terms "Jacob," "Israel," and "Judah" synonymously.

Isaiah 1:1 "The vision which

Isaiah saw concerning Judah." Verse 3 reads, "...But Israel doth not know..." Would anyone dare call the inspired prophet Isaiah "ignorant" on the question of Israel and Judah?

Jeremiah 30 calls Israel and Judah "an outcast," and uses the two names in close unity rather than in sharp distinction. Was the prophet Jeremiah "ignorant"?

The inspired writer of II Chronicles says, "The Lord fought against the enemies of Israel (II Chron. 20:19). Yet the whole chapter records war between Judah and her enemies.

II Chronicles 21:2, "Jehoshaphat, king of Israel."

II Chronicles 19:1, "Jehoshaphat, king of Judah."

Was the inspired writer of II Chronicles "ignorant" or "wilfully deceitful"?

Ezra calls the same people Jews and Israel.

Nehemiah does likewise.

Esther calls the Israelites, "Jews" forty-five times.

These inspired prophets failed to understand and grasp that which is so boldly claimed by our "British-Israel" friends!

The apostles of the New Testament also used the names "Jews" and "Israelite" interchangeably.

John 3:1, "Nicodemus, a ruler of the Jews."

John 3:10, "a master in Israel."

Matthew 10:6, "Go to the lost sheep of Israel." Matthew re-

cords that they went to the "Jews."

Mark 15:26, 32, "Jews and Israel" synonymously.

Luke 1:80, "He showed himself unto Israel." Always we find Him among the Jews.

Paul in Acts 13:16 called Jews by the name of Israel. Also in Acts 21:39 he calls himself a Jew. In Acts 22:3 he calls himself a Jew, and in Romans 11:1, "I am an Israelite."

According to God's Word, the apostles used the terms "Jew" and "Israelite" synonymously.

The Lord Jesus Christ, the One who could not be mistaken, called the same people both "Israelites" and "Jews."

If "British-Israelism" is right, then the prophets of the Old Testament, the writers of the four gospels, the writers of the epistles, the apostles and finally the Lord Himself, are all guilty of "ignorance" or "wilful deceit." But these passages prove beyond the shadow of a doubt that the imagined distinction between "Judah" and "Israel" does not exist in the Scriptures, and they knock the whole British-Israel delusion to pieces.

Anglo-Saxons Do Not Meet Bible Requirements for Israel

The following scriptural arguments prove conclusively that the British people are not the descendants of the ten lost tribes but that the Jews today fill every description of the ancient Israelites.

1. The Anglo-Saxons are an uncircumcised race which, according to Genesis 17:14, excludes them from any national blessing.

2. The Anglo-Saxons are a mixed race, while in Numbers 23:9 it is clearly brought out that "the people shall dwell alone."

3. Wherever the children of Israel were, they were to keep and did keep the seventh day as the Sabbath throughout their generations (Exod. 31:16, 17). Do the British keep the seventh day Sabbath?

4. The children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea 3:4). Can this be said of the British? But what a true picture it is of the Jews during the past two thousand years!

5. They were commanded to keep the feast of unleavened bread throughout their generations (Exod. 12:14, 15). Have the British observed the Passover?

6. All the promises made to Israel are connected with their restoration to their own land from the lands of their dispersion (Ezek. 36:24-28). How can this apply to England?

7. We are told that the Royal tribe was Judah (Gen. 49:10). If the British are the ten lost tribes of Israel, then they have no claim to the promises.

We have shown how unsound this theory is scripturally and historically.

Help for Winning Loved Ones

(Continued from page 3)

today to send them the SWORD OF THE LORD.

Special Low Price

Last week I passed a dress shop here in Wheaton. Large signs in the windows told of a special \$1.00 sale. For each dress purchased at the regular price, a second of the same value could be had for only \$1.00.

That was good news for Wheaton women, but here is good news for everyone. During this special subscription campaign you may buy one 1-year subscription at the regular rate of \$2.00 and then as many more as you wish at just one half of this price—only \$1.00 per year each. In other words, you can have two subscriptions for \$3.00, four subscriptions for \$5.00 or nine for \$10.00. This is a bargain we may never be able to repeat again. The cost of newsprint paper has been steadily increasing. Living costs are rising and this is forcing prices up on nearly everything you can name. We may have to raise the price of a year's subscription to THE SWORD OF THE LORD so as not to lose money. If the subscription price is raised, then this will definitely be the last time we can make such an offer.

I hope you will take advantage of this low price and send THE SWORD OF THE LORD into the homes of your friends and loved ones who need it. Why not set out to send five or ten subscriptions a week until this campaign is over? If you would systematically set out each week to give a definite amount for subscriptions, you could soon be sending the SWORD to every family in your church or to all of your neighbors for several blocks around you.

Will you invest \$10.00 TODAY for Jesus in souls for whom YOU are responsible? I pray you will. It could easily transform a life, remake a home, or start a young man to be a preacher. Only Heaven will reveal the complete results of \$10.00 invested in the lives of those to whom you send the SWORD.

Take time right now to ask God what you should do. He will show you the ones to whom you ought to send the paper. Then list their names and complete addresses on a sheet of paper. Enclose this list with \$2.00 for the first subscription and \$1.00 for each of the others. (If any of these subscriptions are to go to Canada or a foreign country, please add 50c a year for postage for each such subscription.) Then mail to us and we will promptly start the subscriptions.

Hurry! A day may mean the difference between Heaven and Hell for an unsaved friend or loved one.

Just as the prophets, the apostles, and the Lord Himself made no distinction between the ten and the two tribes in the past, so will there be no distinction in their future destiny which is identical. We urge the readers to carefully examine the following passages which give abundant testimony to this truth:

Ezekiel 37:21-23; Zechariah 8:13; Jeremiah 30:3, 4; Jeremiah 31:31-34; Jeremiah 33:14, 16; Jeremiah 3:17, 18; Isaiah 11:12; Hosea 1:11; Romans 11:25.

A more complete study of this question is to be found in the author's book **THE TEN LOST TRIBES; Who are They and Where are They?** which we regret to say is at present out of print.

But whether or not the Anglo-Saxons are the Israelites is of little significance. The important question is, Are they with or without Christ? If they are with Christ, they are a holy nation and as such belong to the Royal Priesthood.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). If they are without Christ, they are sinners and lost as are any others without Christ. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

HOW TO HAVE A REVIVAL!

A GREAT BOOK ON REVIVALS, BY SIX OF AMERICA'S LEADING EVANGELISTS

Dr. Hyman Appelman, Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. Robert J. Wells and Dr. John R. Rice have here united in preparing 25 chapters on revival.

Some of these strong chapters were addresses given at the Sword Conference on Evangelism at Winona Lake in 1945. Other chapters were written by Dr. Robert J. Wells and Dr. John R. Rice to make the book complete. Enormous labor and thousands of dollars of expense have gone into the preparation of this big volume. The book has 399 pages, size 8 1/2 x 5 3/8 inches, and is approximately 2 inches thick.

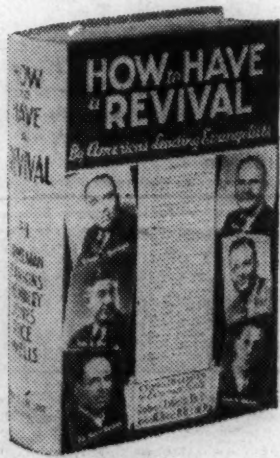
Reviews and Commendations of This Book:

"With flaming hearts that give evidence of compassion for the lost, with tongues that never stutter in abstractions, with lips that waiver not in rebuke of sin and of Christians who warm themselves at unworthy rest camps, they speak.

These men who know the Lord, know how to preach, know how to have a revival, have put before us emphasis on essentials to a revival... Get this book. Read it. Put it into practice. It will be as water for desert lands, for the contents thereof are from the minds and hearts of six men under whose preaching thousands have come from their bondage, sorrow, and night into Christ's freedom, gladness and light," says Robert G. Lee, D.D., L.L.D., Pastor Bellevue Baptist Church, Memphis, Tennessee

"Here is a textbook on revival for which Christians everywhere have eagerly been waiting. As I read it, my heart was stirred again as in revival days of years ago. If it could be put into the hands of pastors throughout the country, there would be local revivals everywhere and the way would be paved for great union campaigns, says Oswald J. Smith, D.D., Litt. D., Pastor People's Church, Toronto, Canada

"Through this book revival fire



flames. Holy Ghost power pulsates, and concern for the lost weighs heavily. This book is more than *How to Have a Revival*. It is a revival on paper. One cannot read it thoughtfully without having his soul blessed and his heart stirred with desire to win the lost... I can heartily recommend this book to all who hunger for revivals, or pray for revivals, or who wish to do something to bring about revivals. I could wish that every evangelical preacher in America might read it," says Faris D. Whitesell, M.A., Th.D., D.D. Professor Homiletics, Evangelism, Pastoral Theology, Northern Baptist Seminary, Chicago

Who Needs This Book?

Every pastor needs it. Here is the secret of passion and power in revival preaching and planning and praying. Here are ways and means and methods that have been used in great revivals. Here one will learn how to preach to bring conviction and to bring results, will learn how to give the invitation, how to advertise and promote revivals.

Certainly the committees who plan great union revivals will need this book. Here is detailed instructions for the important committees for the campaign. Here are warnings about pitfalls which have caused the relative failure of many campaigns.

Evangelists will certainly need this book and treasure it highly. We believe that God will use this book to show the way to revival and to enlist evangelists more than any book written in recent years.

Gospel song leaders will need the book, too. So will advance men, organizers and other helpers of evangelists.

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Are Christian Films Wrong?

By Editor John R. Rice

As far as I know, I was the first Christian in America to write more than a tract on the evils of the modern commercialized moving picture. My book, *What Is Wrong With the Movies?*, published by Zondervan Brothers, has gone to about sixteen printings, I believe, with many tens of thousands of copies. Since it was written, a good many others have written on the evils of commercialized picture shows. But at least my own position is very clear. I believe that Christians should not patronize the commercialized moving picture industry. Pictures shown in theaters are generally made by immoral, ungodly people with evil motives. They have crime and sex themes that are hurtful. The actors are immoral, unchristian, and not fit to be the teachers and companions and patterns of our lives and the lives of our children. The Rita Heyworths, the Ingrid Bergmans, the Errol Flynns, the Robert Mitchums of the movies do not deserve the patronage of Christian people. A Christian ought not to put his influence nor his money back of the corrupt and profane and lewd commercialized picture show.

And even when films are presented on television, every earnest Christian has to be most careful in keeping the wrong kind of teaching and influence out of his home.

On the other hand, I believe that the moving picture camera and projector and screen can be used to the glory of God, can be used to win souls to Christ. I want to give a reason for the faith that is in me. I want to show why Christians ought to use the moving picture projector and every other legitimate means for getting out the Gospel.

Let us admit, at the very start, that not every movie film which claims to be Christian is acceptable. It may be made by ungodly and wicked people. Or it may teach false doctrine. That is wrong. But we are compelled to say that not all the preaching from the pulpit is truly Christian preaching either. Sometimes the man who stands in the pulpit on Sunday to preach is worldly and carnal in his life. Sometimes his doctrine is unscriptural. Sometimes the preacher himself may be a modernist, denying the essentials of the Christian faith. But that is not to be held against a method of preaching from the pulpit. And if some movie film, claiming to be Christian, is wrong, that is not against the method, but against the particular film.

There are good people who believe that every new method is necessarily wrong. For example, old-time Scottish Presbyterians once thought that the use of any hymns or songs in the church, except paraphrased Psalms, was a sin. Again, there are people who believe that any musical instrument used in the service of God is out of place. Those who were accustomed to a tuning-fork thought that it was proper, but when the piano and organ were introduced, the same people thought that was an introduction of worldly and sinful methods into the worship of God and the proclamation of the Gospel. But a method is not necessarily wrong because it is comparatively new. The method of using Christian films is not wrong simply because it is comparatively new.

Nor does anybody believe that God will ever dispense with the spoken word. No sensible Christian looks for the time to come when God will not have preachers to preach the Gospel in public and in private, by the spoken word. But we believe God has other methods, and that among these other methods is the Christian movie, as a way of getting out the Gospel.

Ask for Samples!

By the Editor

Friends who are interested in missionary work among Jews are asked to write for a sample copy of the magazine, *The Everlasting Nation*, the organ of the International Board of Jewish Missions, Inc. Dr. Jacob Gartenhaus is the editor. The address is P. O. Box 1256, Atlanta 1, Georgia. It is published quarterly; the subscription price is fifty cents a year. Dr. Gartenhaus is a noble and godly man, a friend of the editor for years, sound in doctrine, of real Christian integrity. He recently helped Dr. Hyman Appelman in a big revival campaign in Mexico City, helping to deal with Jews. Don't you want to write for sample copies of this little magazine?

Among good Christian people who think that the use of Christian films in the church particularly are wrong is Dr. A. W. Tozer, of Chicago, a learned and respected pastor of a Christian and Missionary Alliance Church, and a friend of this editor. Dr. Tozer has a pamphlet called, *The Menace of the Religious Movie*. In it he states the case of the objectors and so we will answer his objections, and so answer the question, "Is the Christian Film Wrong?"

To begin with, let us agree on a definition of terms. Dr. Tozer plainly says, "The motion picture is in the same class as the automobile, the typewriter, or the radio: a powerful instrument for good or evil, depending upon how it is applied." Automobiles have been misused. Typewriters have been misused. Picture projectors have been misused, but they are not necessarily wrong in themselves. They may be used for good or evil. In this Dr. Tozer and I are agreed.

But now I will answer these propositions Dr. Tozer sets forth in his pamphlet, *The Menace of the Religious Movie*.

1. Do Christian Films Violate "the Scriptural Law of Hearing"?

Dr. Tozer says of the Christian film, "It violates the Scriptural law of hearing." In other words, he is particularly against the use of the eyes in receiving the Gospel message. He says, "Were the message addressed to the ear as in the Scriptures, the picture would have no meaning and could be omitted without loss to the intended effect. Words can say all that God intends them to say, and this they can do without the aid of pictures."

Again, Dr. Tozer says that the Bible "teaches us that we should withdraw our eyes from beholding visible things, and fasten the eyes of our hearts upon God while we reverently listen to His uttered words."

But is Dr. Tozer correct in supposing that God intended the Gospel to be proclaimed only by the voice, and received only by the ear? I am sure he is wrong, and believe that I can prove it in a moment.

1. Is it wrong then to use the eye in receiving the Gospel? Obviously that is not true. Dr. Tozer has written some books. He intended for them to be read. He writes articles for Christian magazines, and hopes that people will read them. I think he is right. But this proves that God intended people to use their eyes in receiving the Gospel, and not only their ears.

Paul wrote letters to the churches he had founded. They are the thirteen or fourteen epistles of his in the New Testament. Matthew, Mark, Luke, James, Jude, and John also wrote letters to Christians; letters that were to be read in the churches, as well as read by individuals. So God intended that the eye should be used in receiving the message of God. The Bible never teaches, as Dr. Tozer says it does, "That we should withdraw our eyes from beholding visible things . . . while we reverently listen to His uttered words." There is not a hint in the Bible that one should shut his eyes when he listens to the Gospel, or that he should not look at the preacher, or should not look at a chart, or should not look at an object lesson. That teaching of our

brother is, surely, Scripturally unsound.

The Lord Jesus Himself wrote on the ground when the woman taken in adultery was brought before Him. (John 8:6). Doubtless He intended for people to read what He wrote. The Bible commands, "Give attendance to reading" (I Tim. 4:13). The Scripture commands, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Certainly the Bible commands Christians to use their eyes in getting spiritual truths. And we should appeal to lost people through the eye as well as through the ear, if we are true to the emphasis of the Scriptures.

2. But God Himself used pictures in Bible times, to make clear spiritual truth. On the high priest's garments in the Old Testament were embroidered bells and pomegranates. On the walls of the temple and gates and furniture were engraved palm trees, cherubim, pomegranates, chains, flowers and wreaths (II Chron. 3:5-8; Ezek. 40:16; II Chron. 4:12,13; I Kings 7:26). On the candlestick there were graven flowers. Ezekiel was commanded to sketch a picture upon a tile portraying the city of Jerusalem with a siege against it and a fort and a mount and battering rams against the city (Ezek. 4:1,2). So God is not against pictures as a way of getting out the Gospel.

3. In fact, throughout the Bible spiritual lessons are taught as much through the eye as through the ear. What was circumcision but a solemn message on the circumcision of heart, the new birth, and on separation, pictured so the eye could grasp it? The passover lamb was a picture of Jesus, the Lamb of God. Every animal sacrifice pictured Jesus. The golden candlestick or lampstand pictured Jesus, the light of the world. The table of shewbread pictured Jesus, the bread of life. The snake on the pole in the wilderness, set up by Moses, (Num. 21:5-9), pictured Jesus on the cross bearing the sins of the world. Jesus explains it so to Nicodemus in John 3:14-16.

Baptism is a picture for the eye showing the burial and resurrection of Christ. The Lord's Supper uses an object lesson, a picture, to remind us of the broken body of Jesus and His blood shed for us. The late Dr. George W. Truett had a sermon greatly used of God on "the Gospel for the eye," on the subject of baptism and the Lord's Supper, and how they preached the Gospel. A woman is to have long hair as a sign of her obedience to her husband or father (I Cor. 11:1-16). This is simply a lesson about which one is reminded through the eye more than through the ear. When the elders were commanded in James 5:13,14 to anoint the sick with oil and pray over them, the oil was simply a picture of the Holy Spirit who must do the healing if one is healed. When we lay hands on a candidate for the ministry and ordain him, the laying on of hands is simply a token, a picture, which one can grasp all the better through the eye, that God must put His Holy Spirit upon a preacher if he is to preach with blessing and power. The Bible is full of the doctrine that the Gospel should be preached by pictures, by object lessons.

And a preacher today has as much right to preach by showing a picture before a great congregation as Ezekiel did to draw on a tile the picture of the siege of Jerusalem, to impress upon them the need to repent before the coming destruction of the city.

Dr. Tozer, our beloved brother, is mistaken in saying that the Bible "teaches us that we should withdraw our eyes from beholding visible things," when we hear the Gospel.

II. Are Christian Movies Necessarily Wrong Because Enjoyable?

Dr. Tozer's second point is, "The religious movie embodies the mischievous notion that religion is, or can be made, a form of entertainment."



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Are Christian Films Wrong?

(Continued from page 6)

ing Thief," and when I advised about how to throw the Scriptures on the screen at a certain place, or an illustration at another place, as my voice went on with the blessed Gospel message God had given me. My motive was exactly the same as when I preach in great union revival campaigns or in a church, when I preach over the radio, when I preach through the columns of THE SWORD OF THE

LORD, or when I preach through books and pamphlets. My motive was to seize the attention of the people, to get them to hear and see and understand and act to accept Christ as Saviour. It is not a fair argument to infer that Christian movies are intended only or primarily for entertainment.

But are Christian movies wrong because they are interesting? Is any Gospel message more pleasing to God if it be uninteresting? I am sure that is not true.

1. Let us judge the spoken ministry by the same token. Is a preacher a better preacher if his eye is dull, if his voice is monotonous, if he has no laughter, no tears, no eagerness, no humor, no holy enthusiasm? Obviously the dull preacher is not a better preacher; he is a worse preacher.

Was Jesus wrong when He told those fascinating parables, sitting on Peter's boat at the edge of the Sea of Galilee, or on a hill with the multitude around Him? Was He wrong when He used object lessons like taking a child in His arms and blessing the child and then giving a holy exhortation to receive little children? Was the use of parables wrong? Is a story wrong? Was Jesus mistaken to use the story of the prodigal son instead of stating a bare fact without illustration? Of course not! Color and charm in a speaker are not wrong; they are right.

Blessed is the man who plays on all the strings of his harp when he stands up to speak for God! Blessed is the man who can weep, and laugh; who can go from clear statement of Bible truth to moving oratory, to vehement denunciation of sin, and then to tender pleading! Men filled with the Holy Spirit are interesting. Men filled

with the Spirit of God get larger crowds. Oh that today preachers would have the holy humor of Spurgeon and Moody, the boldness of Billy Sunday, the story-telling charm of Gipsy Smith and J. Wilbur Chapman, the logical clearness of R. A. Torrey! To be interesting and attractive is not wrong.

It is true that Christian movies are intended to attract. I noted a strange thing one day. In Des Moines, Iowa, I was announced to preach on "The Sevenfold Sin of Not Winning Souls" in a revival campaign. Then another night I preached on another subject, but had previously announced that after my regular sermon and invitation, we would have the film sermon on "He That Winneth Souls Is Wise," which is really a briefer version on the same sermon on "The Sevenfold Sin of Not Winning Souls." To my surprise more people came to hear me preach the sermon on film than came to hear me preach the same sermon in person! In one case they got the words. In the other case they got about the same words but they saw the illustrations and saw the Scriptures, and found themselves occupied with both eyes and ears. Was it a sin to be interesting? Was it a sin to hold their attention? Jesus and the apostles and all great preachers certainly would answer no.

III. Is the Christian Movie Wrong to Embody Acting?

Dr. Tozer says, "The religious movie is a menace to true religion because it embodies acting, a violation of sincerity."

But our brother here makes a statement which is not backed up by the Scriptures.

Insincerity would be wrong, of course, whether in a man who makes a Christian movie or in the preacher in the pulpit. And we certainly are not advocating the theater. But actually every good preacher does put himself in the parts which he portrays.

Many a time as I preached on the prodigal son I felt with the poor prodigal the desolation of the hopen, the loneliness, the condemnation, the hunger. With the prodigal son I said, "I will arise and go to my father!" I felt the joy of the prodigal son as the father put his arms around his neck and forgives him. Is a preacher wrong who feels these things, and if it shows in his face and his voice when he preaches? Well, then would it be wrong if the preacher were playing the part of the prodigal son and felt the same and made it a matter of prayer, and so earnestly pictured the truth?

But go further than that. Why do you suppose the people crowded to hear the Lord Jesus when He told the parable the first time? I have no doubt that the whole thing lived before them. I think that by the inflection of His voice, by the earnestness of His face, Jesus showed the grief of the father when his prodigal son went away. I think He showed the poverty and ruin that came to the prodigal, and that Jesus must have made very real to all His hearers the blessed truths involved in that story. Was that wrong? Certainly not!

Certainly I am against wicked and ungodly actors being used to provide Christian films. But I am against using the same actors in the pulpit. On the other hand, devoted Christians have a right to use their voices and their faces and their movements to proclaim Christian truth.

Is a Christian wrong who stands and sings, "Just as I am, without one plea, but that Thy blood was shed for me, And that thou bidst me come to Thee, O Lamb of God, I come"? He is portraying the sinner coming to Jesus. He is "acting," if you please. Is that wrong? We know that it is not.

IV. Is There Scriptural Justification For Christian Movies?

Let us remind you again that we are not suggesting bad movies but only good movies. We are not advocating commercial picture shows and the theater. We are definitely against them. We are not advocating religious movies that are not sound in doctrine, or that are not made by converted and consecrated Christians. But we are for using every means to get out the true Gospel of Jesus Christ by earnest, Spirit-filled Christians.

Available

Reprints of "AN ABOMINABLE TRANSLATION"

We have reprinted Dr. John R. Rice's review of "Letters to Young Churches" by J. P. Phillips, since the demand for that issue of THE SWORD OF THE LORD, December 21, exhausted the supply. Copies of the review are free on request. Send self-addressed, stamped envelope for your copy.

SWORD OF THE LORD
PUBLISHERS
Wheaton, Illinois

The next three points of Dr. Tozer's little pamphlet, *The Menace of the Religious Movie*, ought to be answered together. Dr. Tozer says, "They who present the Gospel movie owe it to the public to give biblical authority for their act: this they have not done."

His fifth point is, "God has ordained four methods only by which truth shall prevail—and the religious movie is not one of them."

His sixth point is, "The religious movie is out of harmony with the whole spirit of the Scriptures and contrary to the mood of true godliness."

But I think I have already shown that in the Bible God used pictures and object lessons, and that He appealed continually to the eye. We are to read the Bible. We are to read the Gospel. We observe the Lord's Supper and baptism as the Gospel for the eye of those who see. There is plenty of authority for appealing to the eye with the Gospel. All the ceremonial law did that expressly and so do the ordinances of the New Testament and so does the writer of the Word of God itself.

Dr. Tozer says that God has ordained four methods only by which the Truth shall prevail. He mentions prayer, song, proclamation of the message by means of words, and good works. But he forgot the Lord's Supper, he forgot baptism, he forgot other spiritual ceremonies. He forgot reading. He did not cover the ground. His argument falls.

Years ago someone asked Dr. J. B. Gambrell of Texas, where in the Scriptures the church organ was authorized. Dr. Gambrell replied, "In the same chapter where the Scripture authorizes songbooks and church pews." Of course the Bible does not require the use of songbooks and church pews, nor church auditoriums and organs in proclamation of the Gospel and in worship. Neither does it forbid them. Where the Bible makes no issue, we should make no issue.

The Bible says nothing about the printing-press. There were no printing-presses when the New Testament was written. Is it wrong therefore to print sermons? The Bible did not say anything about the moving picture machine because there were none when the New Testament was written. Is it therefore wrong to use this means of getting out the same Gospel as preached from the pulpit?

V. Thousands Being Saved By Really Christian Movie Films

Dr. Tozer says, "I am against the religious movie because of the harmful effect upon everyone associated with it." I am sorry to differ with my dear brother. He is a good man. I join him in earnest concern that we stay with the Bible both in message and in method, as far as the Bible discusses methods. But for every person he can show who has been harmed by a religious movie, I can show him hundreds of people who have been harmed by false preaching from the pulpit. It is not the method but the message that harms, in both cases.

It happens that I know God is using Christian films to win thousands of souls. My own sermon, "The Dying Thief," has been shown around the world. I keep getting reports of people saved in Nova Scotia, in Japan, in England, in Texas, in Alabama, in South America, when they see this film and hear my earnest, plain Gospel message, in my own voice, through the 16 millimeter movie projector. And I have before me the testimony of many others on this matter. An article in *Christian Life* magazine about the Moody Institute science films says:

"They have been translated into ten foreign languages, and have been shown in twenty-five countries, with a total audience of nearly two million last year. These film evangelists are responsible for at least 2,487 recorded conversions, plus many more in countries such as England, Holland Ireland, Scotland and the Scandinavian countries which do not keep conversion records. Nor does this impressive figure include responses in the armed forces, where an aggressive film ministry is in action."

Now who can laugh off these thousands of conversions through the Moody science films? These Christian movies are acceptable and used widely before great army, navy and air force groups and in other secular centers, and have resulted in many precious souls finding Christ.

Mr. Baptista of the Scriptures Visualized Institute in Wheaton continually hears of people saved through their fine Christian films. I have before me a letter from Rev. Garland Riddle at Martinez, Georgia, dated November 9, 1951. He says:

"We are a soul-winners' club here in Martinez. We scraped all the funds together we could and purchased a secondhand projector. We showed your film (Mr. Baptista's), 'The Man Who Forgot God,' seven times altogether and believe there were 300 decisions for Christ. At three church services there were hands, and decisions at two schools where 100 responded each time . . . Then we showed it to thirty-five soldiers headed for Korea and 8 responded. Then one night at City Stockade five walked the isle in tears to Christ. We praise God for the opportunity to win souls with your Gospel films."

I know Mr. Baptista well, and I know that such letters as these come to him all the time.

The Pacific Garden Mission in Chicago has a film, "Out of the Night." It shows the saving of a poor drunken man who had fallen from a good job, broken his home, and become a bum. There are over 150 prints now in use; some in nine foreign countries. Mr. Harry G. Saulnier writes, "According to the reports returned to us, over the last year approximately 650 professed Christ as Lord and Saviour through the showing of the film." Then he shows me reports from London, from Arkansas, from Danville, Illinois, from Alabama, from Detroit, showing how many were saved through the showing of this great Christian film.

The Christian Youth Cinema, Inc., says: "It would be impossible to list how many conversions have come through the film, 'Great Discovery,' as well as the number that have used it. We might state that of all the films we have in our Library, this film by far is the one film that moves continually. And everywhere the film has been shown, there have been souls saved."

Charles Peterman of Gospel Films Incorporated tells us that the missionary film, "Regions Beyond," has gained national and international recognition, with 70 prints in circulation. It is filmed in color, runs 45 minutes, and was shot in Africa. Six mission boards purchased prints to promote their work.

And now let us close with a bit of Scripture. One motive ought to dominate every Christian. Oh, to reach men for Christ! To get people saved! Like Paul, we ought to say, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Cor. 9:19-22).

My holy burden is "that I might by all means save some." So I use the means of THE SWORD OF THE LORD, so I get out books and pamphlets, so I preach on the radio, so I sing, so I hold revival campaigns. Let us get the Gospel out every way possible in order to save people!

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The Benefits of Bible Study

(Continued from page 1)

to meditation on it, and thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God, while meditating on it, my heart might be brought into experimental communion with the Lord." Later he said: "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years... I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God."

Incalculable blessings come to the mind and spirit through the regular, daily reading of the Bible, and there is no question that it is indirectly beneficial to the physical side of man's threefold nature. The vital importance and lasting value of regular Bible study may be seen by considering the subject under four headings in the form of questions.

I. What Is The Bible Like?

1. *It is like a compass.* As the needle of a compass always points north, so the Bible, from beginning to end, points to the Lord Jesus Christ who is Himself the answer to all our problems.

Nearly thirty years ago the writer, with a group of boys and a guide, climbed a mountain in the Maine woods. Using a small pocket compass (which is still good today), he took the direction back to camp from the summit. The party had to follow a blazed trail for most of the way down, and, at a certain ridge, the trail was not clear. The compass pointed to the right, but the guide said they should go to the left, so the party divided, some going with the guide and some with the writer. Before long the party with the compass had found the blazed trail again and were headed toward camp. The calls of the others were heard off in the woods, and they soon came somewhat shamefacedly up the slope and resumed the homeward trail. The lesson has never been forgotten, for, though the guide had lived in that region for many years, yet it was the compass that pointed out the right way. There are many who feel sure that they know how to guide themselves and others through this life, but it is only the Bible that can safely lead us through time into eternity.

2. But the Bible is more than a compass, for it is like a road map or a marine chart. As we follow it carefully, the way opens out before us and we become more and more convinced that we are on the right way. It warns us of the rocks, the reefs, and shoals to avoid, and clearly indicates the channel.

3. Several symbols are used to describe it in the Bible itself. It is like a *mirror* (Jas. 1:23-25), which shows us our need of God in the light of His holiness. It is like a *sword* (Eph. 6:17; Heb. 4:12), with which we may defend ourselves against spiritual enemies. It is a *fire* and a *hammer* (Jer. 23:29), burning out of our life what should not be there, as the gold is separated from the ore, and sometimes breaking hard hearts. It is a *light* to guide us—"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). It is "more to be desired... than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psa. 19:10).

II. What Keeps Us From It?

1. *Sin in the life* will keep one from reading the Bible. D. L. Moody is reported to have said, "This book will keep you from sin, and sin will keep you from this book." Any Christian who knows the Bible and his own heart will acknowledge that truth, for sin breaks our communion with God, and when we are out of touch with Him we have no taste for the Bible. While he was in

the university, the writer was talking one evening about the Gospel with a professor of ethnology who scoffed at all things Christian. They had a common interest in bird study. In a light and flippant way the professor said he had once been converted, but had "given it all up." When he was asked whether he had read his Bible and prayed, he replied that he had for a time but had stopped. When he was further asked why he had stopped, he replied, "I don't know; why do you think I did?" He was startled when his friend said, "I think it was because of some sin in your life," and he in turn asked him, "Are you a mind reader?" "No," said his friend, "but I know that that happens."

2. *The ordinary cares of life* will keep us from it. In His interpretation of the Parable of the Sower, the Lord Jesus likened the thorns that choked the seed to "the care of this world, and the deceitfulness of riches" (Matt. 13:22). But it is the greatest folly to allow the cares of this life to keep us from the Book, for we cannot bear them without it.

3. *The argument that we have no time* keeps us from it. But this is fallacious, for we find time to feed our bodies regularly. Our souls need nourishment just as much as our bodies. Undoubtedly one of the principal reasons for the spiritual anemia among church members today is their neglect of Bible study.

4. *We say we can't understand it.* But how can we, if we do not keep at it? Certainly there are passages in the Bible hard to understand, but thousands could testify that the more they read prayerfully the better they understand, for experience and the Bible itself, under the leading of God's Spirit, are its best commentaries. The Lord Jesus promised to send the Holy Spirit that we might understand the Scriptures. "Howbeit when he, the Spirit of truth is come, he will guide you

(Continued on page 12)

Bible Questions Answered

(Continued from page 2)

Should Christians Join Labor Unions

My dear Brother J—:

I am glad to have your letter and will try to answer your questions.

1. You say, "Is it proper for a born-again Christian to join a labor union, or to belong to one?"

ANSWER: I must qualify my answer. Since the Bible does not definitely mention labor unions, then we will have to decide that by certain principles. First, if one would be required to take blasphemous oaths, as in joining secret orders, then a membership in a labor union would be wrong. I think that any reputable labor union would take a solemn affirmation, without requiring an oath. Jesus said, "Swear not at all" (Matt. 5:34). Second, if one would be required to sit in company that was degrading, and put up with wickedness without protesting, then membership in labor union would be wrong. If a man has the same right to protest, and speak out against sin in a labor union which he has in riding a streetcar, then the one might be permissible, as the other is. But no man ought to join any organization or company which would bind him to evil ways. It is wrong thus for believers to be yoked up with unbelievers. If it is a yoke on the conscience, and binds one to please wicked or unsaved men, then it is wrong. But if it be simply a free association of independent men who have things in common, but are not bound by oath or otherwise, to compromise, then it might be permissible.

Third. Some labor unions are dominated by un-American, socialistic, communistic leaders and are, of themselves, definitely wrong. I believe if one would find himself putting money into a system and program that is definitely sin, and that he himself would be endorsing such a system and program by joining a labor union, then he ought not to join. Maybe he would have to lose his job. But losing

a job for Jesus is not much, after all He has done for us.

I believe every Christian ought to weigh very carefully his relation to labor unions and certainly no one should blindly follow labor leaders. Christ must be first with the Christian.

Can a Saved Person Commit Suicide?

2. You ask about your former impression "that a saved man will be unable to commit suicide." You enclosed the clipping from *Time* magazine about the abuse of Dr. Wallace, missionary to China, until his mind failed and eventually he killed himself.

ANSWER: The Bible never says that a saved person will not commit suicide. I think suicide is wrong, but I believe with undue pressure and discouragement and temptation, saved people may do very wrong things. However, I think in many cases saved people who commit suicide have broken down mentally and have become irresponsible.

Do not be surprised if some people fail under the tormenting and martyrdom which communism brings. Men are human and frail. In old times many Christians failed also. I think that God always has grace enough to help us, but we are so weak and we so often fail God, because we do not get the strength we might have had.

This idea that a saved person could not commit suicide arises with many people, I think, because people get the idea that the one who is saved cannot stay saved except by always confessing particular sins. If a man kills somebody else, he could confess it and repent and be forgiven afresh. If he killed himself, he would already be in the presence of God and could not repent before death. At least that is the way some people have expressed it to me. But that idea is based on a false conception of salvation. People are

not saved because they are good. They are not kept saved because they keep on day by day repenting of particular sins and confessing these particular sins. People do not get saved piecemeal, an inch at a time. One gets saved once and for all, by turning the matter of salvation over to Jesus Christ. One who has trusted in Christ already has everlasting life. His getting to Heaven is a matter that is turned over to Christ and is no longer in his hands. Of course a Christian ought not to do wrong. But God knows ahead of time that every Christian will do wrong. That is part of our inheritance, based on our carnal natures. God does not save people because they are sinless and he does not keep them because they are always righteous. No, salvation is on the mercy and grace of God, and His preservation of His saints is on the same basis.

The suicide of a Christian is bad, but it does not change the fact of salvation. And especially we know that God would look very mercifully on a poor man who was beaten and tormented day after day, week after week, until his mind cracked under the strain. I believe that the medical missionary Wallace, whom you mention, is counted a glorious martyr in Heaven, because he died for Christ.

In the Saviour's name, yours,
John R. Rice

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Revival

(Continued from page 1)

in the intimations heard in certain quarters that "revivals are out of date"? It would appear that the wish is father to the thought. If there must be a "new theology," there must be, obviously, a new way of propagating it. If God is law, and Christ a mere man; if there is no virtue in the atoning blood, if the Holy Ghost is a mere influence, if reason is to usurp the function of faith, then farewell the old evangelism! But if the fundamental truths of Christianity are to abide, we may still look for seasons of refreshing and the flocking of souls to the Kingdom of Christ as doves to their windows.

The Maladies of the World Demand Revivals

Are revivals out of date? Not while there is trouble in the world. And the world is full of it; pain, weeping, disappointment, loneliness, and breaking hearts; envy, jealousy, lurking treachery and despair, death and bereavement. If the roofs were lifted, what

should our eyes behold! Men and women tossing on beds of languishing, plotting deeds of shame and violence, peering through prison bars, meditating suicide. "Mad from life's history, glad to death's mystery, swift to be hurled, anywhere, anywhere out of the world!"

Are revivals out of date? Not while there is salvation in Christ. For, having found the source of all trouble, the vital question is, What will heal it? In recent years the efforts of medical scientists have been turned largely toward the discovery of disease germs. We are advised that the bacilli of typhus, sarcoma and tuberculosis have possibly been found. What then? It remains to discover the germicide. That found, we shall, so far, have an end of the ills that human flesh is heir to.

But is there a cure for this heart malady? Aye, one only. While John was preaching by the Jordan, an obscure man of Nazareth, a carpenter, was working at His bench. This was the only begotten Son of God who had come from Heaven, taking flesh upon Him, that He might enter into the fellowship of our earthly life and suffer for our sins. A day came when He closed the door of His carpenter shop and entered on His task. He betook Himself to the synagogue, where, in the presence of the assembly, He opened the Scriptures and

Share YOUR Sword

read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18, 19). Then He added, "This day is this scripture fulfilled in your ears" (Luke 4:21). A little later He joined the multitude at the river-side, and John, seeing Him, cried, "Behold, the Lamb of God, who taketh away the world's sin!"

That is the business of the evangelist, to point to Christ as the Lamb of God. It is not ours to dream dreams, nor to philosophize, nor to present new theories of moral therapeutics, but to point a way to Him in whose sacrifice are gathered together all the virtues of all the sacrifices that were ever made on old-time altars, whose blood cleanseth from all sin.

When Churches Do Not Put Soul Winning First, Revivals Needed

Are revivals out of date? Not while the Church is more or less

indifferent to her work. It is an error to suppose that the Church is an organized body of truth-seekers. It is a further mistake to suppose that the business of the Church is the mutual edification of believers. To turn aside from the straight line of our commission to enter the solitude and wrestle for "the deepening of the spiritual life" is an absurd procedure. When the fiery cross is kindled on the hills, when the blast of the silver trumpet is heard, when the banners are unfurled, then there is nothing to do but break camp and go forward. He is but a poor soldier who in the campaign tarries to gird himself while his comrades are speeding to the front; or who, like Meroz, instead of coming up to the help of the Lord against the mighty, abides among the sheepfolds listening to the bleating of the flock.

It is a further mistake to say that the supreme purpose of the Church is to "make this world a better place to live in." The Christian who allows his energies to be monopolized by the sociological propositions of our time falls infinitely short of his divine commission. To clothe the naked, feed the hungry, provide better homes for the neglected poor and send them out into eternity without a vital interest in the Gospel, is poor philanthropy from the standpoint of Christ. For "what shall it profit a man if he gain the whole world and lose his own soul?"

By such conceptions of Christian life and service we have been sidetracked and diverted from the main concern, which is the quest of souls. The word of the Lord is plain, "The Son of Man is come to seek and to save that which was lost"; and, "As the Father hath sent me into the world, so send I you." All ecclesiology is in that word "Sent"; and the consummation of Christian duty is in that other word "Go." Go ye into the highways and the hedges; go ye to the uttermost parts of the earth; go ye everywhere and constrain them to come in! If we fail to apprehend these things, we are certain to fall short of our privilege and responsibility as followers of Christ.

The Holy Spirit Makes Revival Possible

Are revivals out of date? Not while the Holy Spirit is abroad. He is the executive of this economy. To Him, as third person of the ineffable Godhead, is committed the building up of the Kingdom, whose foundations were laid in Jesus' blood.

The instrument which for the most part He avowedly and habitually uses in the establishment of this Kingdom is the Word of God, which is said to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." As a sword it pierces the seared conscience and convicts it of sin; and then, as balm of Gilead, it heals the wound by bringing the soul into pardon and peace with God.

But the Holy Spirit uses, also, the man behind the sword. No doubt God could evangelize the world

without us, but in infinite condescension and kindness He confers upon us the high privilege of cooperation with Him.

Let a meeting be called for evangelistic work, and you will observe that the friends of new theology are so wholly out of their element that they can only sit twiddling their thumbs, while old-fashioned believers in the Word are planning and pleading for an outpouring of the Spirit and the salvation of souls. The old truths and revivals go or stay together. The so-called "new evangelism" is a misnomer inasmuch as it has no evangel. It minimizes sin and sin's penalty, it sterilizes faith, and puts dishonor on the blood of Calvary, without which there is no remission for sin.

But however men may refuse to fall into rank or fall out along the way, the royal standards onward go. Revivals are not out of date nor ever will be until after Armageddon, when the last of revivals shall sweep the sinners left alive into the Kingdom of God.

Revivals Come in Answer to Prevailing, Compassionate Prayer

All future revivals will be like those of the past in recognizing Jesus as Alpha and Omega, the beginning and end of the Gospel of life. It will ever be as it was by the Jordan when Jesus came to supplant John: and as He stood in the water the skies were opened, and a Voice, of which the voice from the wilderness was but an echo, said, "This is my beloved Son; hear ye him!" In the suggestion of a revival there inevitably arises a question which searches the heart. Do we want it? Are we willing to enter into the spirit of self-surrender which must ever accompany it? Do we long and pray for it as those who cry, "How long! Oh Lord, how long?" Do we with faith expect it?

As Elijah knelt on Carmel with his face between his knees, pleading for rain, he bade his servant go look toward the sea. And he went and looked and answered, "There is nothing." Seven times Elijah said, "Go look toward the sea"; and it came to pass at the seventh time his servant said, "Behold, there arises a little cloud like a man's hand." The prophet sprang to his feet: "Go up," he cried, "and say unto Ahab, 'Prepare thy chariot and get thee down, that the rain stop thee not.'" And the hand of the Lord was upon Elijah, and he girded his loins, and ran before Ahab to the entrance of the city. Oh, for the faith that prays without ceasing and looks expectantly toward the sea! Oh, for the faith that welcomes the cloud and rejoices in the downpour of the early and the latter rains!

Ah no, revivals are not out of date! Nor can they be so long as the earth is thirsty, so long as God's people are willing to be blessed, so long as the promises of the Lord are Yea and Amen. Hear now what he saith: "Bring ye all the tithes into the storehouse [tithes of time, energy, and possession] and prove me herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

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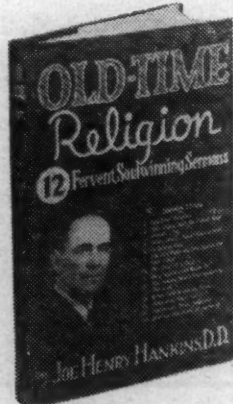
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Sword Evangelists -- You May Have One!

All Sword Staff Evangelists to Be Within 100 Miles of Wheaton, Illinois, April 27-May 4. Can Your Church Use One?

By the Editor

The Sword of the Lord has a staff of fine, consecrated, Spirit-filled, Bible-preaching evangelists. The assistant editor, Evangelist Bill Rice, is director of the Staff of Evangelists. The following are men now officially connected with the Sword staff:

Evangelists Kenneth Chapman, Ray Cutchin, Covell Keenum, Claude McDonald, Dick Melton, Dolphus Price, Joe B. Rice, Jimmie Threlfall, Eddie Wagner, and J. Oscar Wells.

The Sword Staff of Evangelists in the last year had over 3,500 conversions! They are carefully selected for doctrinal soundness, upright character, spiritual fervor and power, and proven soul-winning results.

We feel we must have all these evangelists together for some hours of counsel daily on the week-days between April 27-May 4. Hence these men may be had for revival services for one or two weeks. For example, a church and pastor might want one of them the fifteen days—April 20-May 4, or the fifteen days—April 27-May 11, or these might be secured for eight days only.

If your church is within about 100 miles of Wheaton, Illinois, and you would like to have one of these men in special revival services, please write at once or telephone Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, Sword of the Lord, Wheaton, Illinois.

Christ's Threefold Mission

(Continued from page 1)

Lord's conversation with Nicodemus, and the plain statement: "Ye must be born again," in answer to which Nicodemus replied: "How can a man be born when he is old?" It is only another way of asking, "How can a sinner find not only access into the Divine presence, but come into the experience of Divine favor, and consequently be adopted into the family of God?"

In this text Christ says, "I am the Way," a claim which, considered in the light of the context, presents Christ as the simple Way to God; Christ as the sole Way to God, and Christ as the satisfactory Way to God.

Christ is the simple Way to God. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That philosophy of salvation is so simple, and in such strange contrast with uninspired philosophies, and even so diametrically opposed to what the natural man imagines, that many stumble on account of it. They are willing to take the way of suffering; they are willing to believe in the way of good works; but Christ, the Way, is "to the Jews foolishness and to the Gentiles a stumbling block." I shall not soon forget how an intelligent young woman in the city of Lafayette, Indiana, after having listened to John 6:37: "Him that cometh to me I will in no wise cast out," exclaimed, "And is that all I have to do, just to come to God in Christ? Just to come as I am? Just to come now at this instant?" And when I answered in the affirmative, she kneeled and with upturned face and closed eyes, said, "Lord, I come! I accept Thy promise to take me!" From that moment she stood amazed at the simplicity of the plan of salvation, and said over and over again, "For years I have been stumbling because I did not see how simple the plan was. I did not take God at His Word, Christ, the Way."

Christ is the sole Way to God. That is suggested in this context:

"All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:8, 9).

You remember that in another Scripture we are told that if one "climb up some other way, the same is a thief and a robber." In Acts 4:12 we read, "There is none other name under heaven, given among men, whereby we must be saved." The words of Jesus are, "No man cometh unto the Father but by me." The man who supposes that he can be a Christian, and yet repudiate Christ, has, by his philosophy, put the Scriptures away. The man who thinks he can come to God and ignore Christ, denying His deity, as Unitarians

do, sets himself in opposition to the plain teachings of the Word.

I read an illustration a few days since which will bring this within easy understanding. A girl was standing on the platform of an Ayrshire station not long since. Hailing an official, she asked if the train started from that station. He replied, "For where? Let me see your ticket." Upon looking at it he said, "No, you are at the wrong station." Two railroads ran through the town. The station she wished to go to was on the other one. She could not, therefore, get to her destination by the train she was proposing to board for the simple reason that it was not on that line. The writer remarked: "Some people would like to go to Heaven but they are trying to make a start from the wrong station and they are attempting to travel by the wrong route. There is but one station from which to start and that is Calvary; there is but one Way, that is Christ. To be sure, the girl who was about to board the train at the wrong station was in ignorance of the way; but she was convinced when the official of the road gave her the information; she did not set up her ignorance against his knowledge, and she did not stop to argue about one way being as good as another. When she received the instruction she started for the right road." Why is not her conduct an example to men and women? Christ is the Way and none other. Why then lose time about it?

Christ is the satisfactory Way to God. "I am the door: by me, if any man enter in he shall be saved, and shall go in and out, and find pasture" (John 10:9).

The phrase "in and out" is a suggestive one—into the presence of God, for acceptance; out into the field of service; into the divine presence for salvation; out into pastures green for refreshment; into rare experiences; out into rich opportunities. Dr. J. H. Jowett, of New York, is easily one of the great preachers of the world; possibly the most famous of the now living ones (Now gone to Heaven, Ed.). Speaking of this verse, "I am the door," he says, "The door to what? Into everything where we ought to go. The door into the central rooms of everything." Then he adds, "The way into the Holy Place is not through the synagogue, but through the Christ; not through an organization, but through the Christ; not through any mode of ecclesiastical procedure, but through the Christ. Jesus Christ is the Door into the holy and blessed life of God. Through Him we enter into the sacred life of which holiness is the light, and love is the atmosphere, and peace is the bond of communion. He is, therefore, the Door from the wilderness of guilt into the rich pastures of grace."

And that remark of Jowett's reminds me of Moody's illustration when he was yet engaged in his great evangelistic work. He used to tell the story of the Scotch girl who wandered away from God and father's instruction and mother's counsel, and went deeply into sin; and one night in a wild fancy in the city of Edinburgh she concluded that before she committed suicide she would go out and look once more upon the home where she was born and spent her youth. When, in the middle of the night, she came into the neighborhood again, and finally up to the mother's gate, it was dark, and so she lifted the latch and stole in. As she went up the path she got the scent of the old flowers, the mignonette and pink, and she moved on until she came to the door of the cottage, and to her surprise found it wide open. And then, in fear lest harm might come to the old mother, she called, and the mother answered, and she said, "Mother, I have found the door open." And the old Scotch mother got up and came down, and said, "Maggie, it is many a long day since you went away, but always the prayer has been in my heart, 'Lord, send her home'; and I said, 'Whether she come by day or night I want her to see an open door and know her welcome.'" And that night the girl was clasped in mother's arms and love, home and forgiveness suggested the divine love and the possibility of divine pardon, and so by the open door of mother's cottage she found her way back to the open door of Christ, the Way into divine love and redeeming pardon. Christ is the satisfactory Way!

But Christ passes from this statement to a second, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The Abundant Life

The Scriptures, then, when properly interpreted, mean two or three things.

First, Christ alone is the Author of life; Second, Christ is the Arbiter of all grace; third, Christ proposes abundant blessing.

Christ alone is the Author of life. "In Him was life." Some of us believe that is a literal fact and not merely a moral proposition. We do not believe that life came by chance; we do not believe that evolution was the way of it; we do not believe that it started from atoms and by some strange and fortuitous power found its way to higher and higher forms. We believe that all science speaks with John concerning Jesus, "All things were made by him and without him was not anything made that was made," and that "in him was life." John having taken this position never departs from it; and concerning it John compromises with no man. There were philosophers in John's day, and even back of it, who had their explanations of life. Lucretius preceded him by a hundred years, and his philosophy parallels Darwinism at almost every point; and yet it did not impress John as being the truth. In the fifth chapter of his Gospel he quotes Jesus as saying, "As the Father hath life in himself, so hath he given to the Son to have life in himself." That is the independent life; that is the origin of life, and that is the source of all life. That is Christ alone.

The city of Birmingham, England, has a splendid water system. Any housewife can turn the faucet and a refreshing stream is at hand; but it comes from the beautiful lake Thremmer beyond in the far heights, a lake which has its spring in itself; it then is the source, though the supply is found in every house of the great city; and when, therefore, you find a man or woman living the true spiritual life, then Christ is simply manifesting Himself and the overflow of His life is found.

Christ also is the Arbiter of all grace. He gives eternal life—"My sheep hear my voice, and I know them, and they follow me. I give unto them eternal life; and they shall never perish."

Dr. Dale, the famous divine, says, "The power and perfection of our moral and spiritual life are a perpetual revelation of the power and

perfection of the life of Christ. There is no limit of holiness in us that is not in Christ. As the life of Christ is revealed in us in richer and nobler forms, the moral and spiritual glory of Christ is the ultimate ideal to which we are continually approaching." That is what Paul means, doubtless, when he writes of Christ, "In you the hope of glory."

When I was a student in the theological seminary, Dr. Frank Kerfoot was my professor in Latin and theology. He had come away from a notable pastorate in the city of Baltimore, and out of his pastoral experiences he takes this incident and records it as an explanation of my contention that Christ is the Arbiter of all grace. He says, "I had a woman in my congregation who had been very anxious about her soul's salvation. She was a highly cultured woman, a teacher in a young ladies seminary—the principal of it; and the school was of high grade. She had passed the age of childhood and had almost passed the age of youth. She did not find it easy to become a little child and accept the Lord Jesus as such. The struggle with her was long and hard but after a while she was able to trust herself to Christ as her Saviour. One morning she came for-

ward, and when I went down from the pulpit to receive her experience and give it to the congregation, instead of having anything to say to me or the congregation, she put into my hand a sheet of paper on which was written three stanzas, every one of which argued that salvation is all of grace, and that Christ is its sole Arbiter. Her poem read:

*I sought the Lord, but afterwards
I knew
He moved my soul to Him who
sought for me.
It was not that I found, O Saviour
true;
No, I was found of Thee.*

*Thou didst stretch forth Thy hand
and mine enfold,
I walked and sank not on the
storm-tossed sea,
But not so much that I on Thee
had hold
As by Thy hold on me.*

(Continued on page 11)

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and do not claim to be. We certainly cannot say that all students that ever went out from Bob Jones University are all they ought to be; but you folks who know Bob Jones University students know that practically all of them are clean, consecrated Christian young people and nearly all of them are soul winners.

We have had many years of experience, and we know what is going on, and we know that Bob Jones University is making an impact on this country. It is having some little influence even on certain educational leaders and some educational institutions. Now, we do want you Christian people to pray for us. We have got something here, and we want to keep it. But we are appealing to you in these communications to invest some money that God has given you in the Student Loan Endowment Fund which we are now raising. Remember, we have a certain definite goal to be reached by the last of May; so please help us reach it. We are counting on you. We have felt a little encouraged just recently. It looks as if we might reach at least the minimum goal we have set for the last of May, which is \$750,000; but we would like to reach \$800,000. We would like to reach the goal of \$1,000,000 which we are endeavoring to raise by June 1, 1953. Please help us, won't you? Do the best you can. Remember, we are giving you an opportunity to invest some money for God that will pay wonderful dividends for time and for eternity. We are expecting to hear from you. Don't disappoint us. Thank you and God bless you.

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Christ's Threefold Mission

(Continued from page 10)

And now, I wake, I love; but the whole
Of love is but my answer, Lord,
to Thee;
Lord, Thou wast long beforehand
with my soul
Always Thou lovest me.

And on that remark Dr. Kerfoot comments, "Brethren, is there a man or woman here who does not realize that in his or her experience that does not express the truth? You thought you came to Christ. You thought you walked, and you did exercise as absolute freedom of the human will as ever you did in anything in human life, but as the years go by, you have come to feel, 'I am what I am by the grace of God.'"

"I sought the Lord, but afterwards I knew
He moved my soul to Him who sought for me."

It is predestination. It is God's agency and God's providence. But let us not split hairs over the doctrine, but fall back upon it in the midst of life's struggles and conflicts, as you would fall into the arms of the infinite Father and realize, "Oh, blessed be God, these little lives of ours are interwoven with God's eternal purposes, and are subjects of God's grace!"

Christ dispenses abundant blessing. "I am come that they might have life, and that they might have it more abundantly." Dr. Jowett, in his volume, *Brooks by the Traveler's Way*, in speaking of the relation that we sustain to Christ, illustrated by the vine and the branches, reminds us that the energy of the vine flows into the branches, and that the energy of Christ fills His own, so that our moral powers are sharpened; the judgment is quickened. According to Dr. Jowett, it is when Christ flows into us that conscience will flower into more exquisite discernments; the will will sweeten into a rarer willingness; obedience will become more and more choice, and affection grow richer in benevolence and discernment," for, as he says, "The fruit of the Spirit is in all goodness. When the Divine sap flows into the human life, the branch bears all manner of fruit. Life is not morally lopsided. It is full and abounding in an all-round moral excellence." And why do we come short of it? Why is it that we who are Christians (at least have professed His Name) are poor in spirit, lacking in strength, wanting in courage, devoid of capability? Dr. Jowett has a suggestion here, "As the damp atmosphere will blunt the edge of the

finest razor, an unclean spirit can impair the acuteness of the rarest mental and spiritual power as well."

Dr. Alexander Whyte of the Old Country asks a question which forces the majority of us into confusion, and fills us with shame. He says, "Suppose that a faithful and exact record has been kept in Heaven of the amount of time we have spent the last year in prayer, and meditating upon the matters of eternity, what would it be? How would the record read today? And how would it read in the last day? Would not its meagre amount sufficiently account for our little progress in grace; for our lack of peace, and our lack of power over temptation and against sin?"

We come now to our final phrase for this morning's study.

"I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep" (John 10:11, 12).

The Blessed Lordship

This Lordship involves a personal relationship. "I am the good shepherd." We have a personal Saviour. My Christ is Truth; and He is more, He is the One of Truth. I should be sorry to accept

any philosophy that took away my personal Lord; and many today might properly say to Mrs. Eddy, "They have taken away my Lord. Where have they laid Him?" The personal pronoun is one of the precious things of God's Word. Apart from its employment the twenty-third Psalm would lose its meaning.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psa. 23:1-6).

Did you ever stop to reflect upon how prominent a part the possessive pronouns play in this Psalm? "The Lord is my shepherd." That word "my" expresses the most blessed lordship that life knows. "My sister"—that differentiates her from all the other girls in the world; "my mother"—that sets her apart from every woman, no matter how noble the others may be; "my brother"—positively I pity those who can never employ that phrase! You must call it "the child" not "my child!" You know not that sweetness—"my child!" And yet, I pity more the man who cannot say, "My Christ!" The one interpretation of the "Song of Solomon" that is accepted by practically every spiritually-minded man is that it is a putting figuratively of the affection that should exist between the Bride—the Church, and the Husband—Christ. And do you remember how Solomon writes, "I am my beloved's and my beloved is mine"? Do you ever stop to think of the part this possessive pronoun plays in the great hymns of the Church of God?

No one will forget, "My God and Father, While I Stray."

We used to sing, "My God, How Endless is Thy Love!"

And yet again, "My God, Is Any Hour so Sweet?"

"My Jesus as Thou Wilt."

"My Gracious Lord, I Own Thy Right," etc.

Oh, it is blessed to live in the possessive case! "My Lord, my Shepherd is!"

This Lordship makes an abundant provision more ABUNDANT. We prayed this morning, "Give us this day our daily bread." If children trust their parents for the day's provision, why should not saints trust their Saviour? I know why men fail of this abundant provision. It is sin that shuts us from the sight of His face and bars us from the One who is the Source of all grace, and it is fear that destroys faith. The first creates the second. It is the conscious lack of merit that keeps men from approaching the Master, and makes them afraid to come to the feast that He Himself has spread.

Charles Spurgeon tells the story of "a certain king who was accustomed on set occasions to entertain all beggars of the city. Around him sat his courtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty. Now it came to pass that on a certain day one of the courtiers had spoiled his silken apparel, so that he dare not put it on, and he felt, 'I cannot go to the king's feast today, for my robe is foul.' He sat weeping till the thought struck him, 'Tomorrow, when the king holds his feast, some will come as courtiers, happily decked in their beautiful array; but others will come and be made quite as welcome, who will be dressed in rags. Well, well,' said he, 'so long as I may see the king's face and sit at the king's table, I will enter among the beggars.' So, without mourning because he had lost his silken habit, he put on the rags of a beggar, and he saw the king's face as well as if he had worn his scarlet and fine linen. My soul has done this full many a time, and I bid you do the same; if you cannot come

as a saint, come as a sinner, only do come, and you shall receive joy and peace."

This Lordship assures adequate protection. Christ Himself said, "The good shepherd giveth his life for the sheep." With earthly shepherds, one might lose his life for the sheep, and yet the sheep perish; but not so with the Lord who is our Shepherd. When He gives His life for us, it is that ours might be saved. We are saved by His death, for in death He is with us and for us, and in death He is conquering our enemy.

I read a story awhile ago of a man in the far West who came upon a grizzly bear. A vigorous fight ensued. The man, equipped with a knife, drove it to the bear's vitals as they contested in strength. Torn and bleeding he dragged himself aside to die, and in a little note that they found at his side was written, "The bear killed me, but I also killed him." It has its kinship in the sacrifice of Christ. Satan nailed Him to the Cross, but in the hour and article of death, He, Christ, killed the Adversary and then, in turn, "conquered over death itself and the grave." The believer is, therefore under the protecting hand of this Conqueror.

Someone has said that we are nowhere and never safe for a single minute without God. But is not the opposite true, namely that everywhere, and at all times, we are safe, the Lord with us? You have heard that tender little story of the lad who became frightened in the night, and, quitting his own bed, crept into that of his father; but as the storm increased, the lightning flashes grew in number and the thunder peals shook the building. He was restless, and leaped up from his pillow again and again, with fear evidently upon him. Finally he said to his father, "Father, have you got your face turned toward me?" "Yes, my lad." "Can I put my hand in yours?" Accorded that privilege he laid his head snugly into the pillow against his father's forehead and slept—a sleep of perfect quiet. The peace of broad day was in his soul since father was present and was watching over him.

Our Great Shepherd neither slumbers nor sleeps! His face is toward us! Our protection is adequate!

(From the book, *THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST*, volume five of a 40-volume commentary by Dr. W. B. Riley, published by Union Gospel Press. Used by permission.)

Decide for Christ Today!

Dear reader, let this editor add an earnest plea that you accept Christ today. Perhaps you have read the blessed message by Dr. Riley above. You may have read the front-page story of how the preacher got the slum mother "in" and how he got in himself, by faith in the Saviour. But do you know Jesus as your own Good Shepherd? Have you been born again? If not, I beg you to turn from your sin and trust Jesus Christ today! When you depend upon Him, rely upon Him, honestly, to forgive you and save you, the work is done. He promised "that whosoever believeth in him should not perish, but have everlasting life." Will you trust Him, take Him now as your Saviour? If so, please sign the decision form. Then copy it in a letter and mail it to me at once. I will be glad to write you a letter of counsel and of encouragement. Evangelist John R. Rice, Editor *The Sword of the Lord* Wheaton, Illinois

Dear Brother Rice:

I realize that I am a lost sinner and that Jesus Christ is the only Saviour. I believe that He died for me and paid for my sins with His blood. Therefore I here and now turn my heart from my sins and turn to Jesus. I trust Him to forgive me my sins, to save me, to give me everlasting life. This moment I receive Him as my Saviour and my Lord. By His grace I will claim Him openly and try to live for Him.

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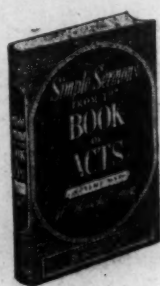


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Benefits of Bible Study

(Continued from page 8)

into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

III. Why Should We Study It?

1. *We are commanded to.* "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8); "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15); "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

2. *It keeps us from sin and error.* "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11); "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29); "Sanctify them through thy truth: thy word is truth" (John 17:17). Chrysostom said, "It is from hence our myriad evils spring—from our ignorance of the Scriptures."

3. *It builds us up in the faith.* "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4); "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11); "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

4. *It is a source of great joy.* "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psa. 19:10); "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11); "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16); "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:163).

C. H. Spurgeon said: "Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."

IV. How May We Study It?

In answering this question I am thinking primarily not of ministers and Bible teachers, but of busy people in all walks of life—schoolteachers, businessmen, housewives, office and factory workers, nurses, doctors, and other professional men. With God's help, it is possible for anyone who will to find some time every day to read a portion of God's Word.

1. *We must take time to do it.* Anyone who takes pictures knows that he cannot get a clear image on his film without giving it the proper exposure. If we call ourselves Christians, we must expose ourselves to God's Word, in order that the image of Christ may be stamped upon us.

In trout fishing I have learned that, if I will patiently stand quietly for some time beside a deep pool and look intently into its depths, I can finally distinguish the trout from shadows, sticks, stones, and sand on the bottom, and identify them as trout by their white-edged fins, mottled backs, and square noses as seen from above.

It takes time to discover the

rich treasures with which the Bible abounds.

2. *We should come to the Bible expecting a blessing, and asking God's help as we read it.* The Psalmist has given us a good prayer for Bible study: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). We have the promise of God's Spirit to guide us (John 16:13, quoted above). When the Lord Jesus met the two disciples after the Resurrection on the road to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Later, "they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (v. 32). Still later, with the disciples, "then opened he their understanding, that they might understand the scriptures" (v. 45). Though we cannot see Him with our physical eyes, as they did, yet it is still our glorious privilege, by faith, to have Him do the same for us.

3. *There are several practical and simple methods of Bible study.* One is the Pocket Testament League plan, of reading a chapter a day. Anyone can find time to do this, if he really wants to. A plan that helps us tie our minds to our reading is to try to give the chapter a name, in two or three words. The Bible can easily be read through in one year if one reads three chapters every weekday and five on Sunday. Mr. George T. B. Davis, head of the Million Testaments Campaigns, has been doing this every year since 1905. Hudson Taylor, the founder of the China Inland Mission, read it through forty times. Several years ago his son, Dr. Howard Taylor, told the writer he had read the Bible through thirty-three times. In 1940, Dr. Willis Hotchkiss, veteran missionary to Africa and an unusually fine speaker, had read the Bible through 144 times. In the same year, Dr. Walter Wilson, the beloved Christian physician in Kansas City, had read his Bible through forty-four times. I have observed that the happiest, sanest, most wholesome, and useful Christians are those who are saturated with the Word of God.

A man who knew his Bible well, and who was also a very fine and prolific writer and a cheerful Christian, was Amos R. Wells of Boston, for many years editor of the *Christian Endeavor World*. His "Collected Poems" number over 800 (out of print), and for many years he wrote the prose poem for the lesson in *The Sunday School Times*. He wrote one poem of five stanzas entitled, "When I Read the Bible Through," and from it, as a fitting conclusion to this meditation, the following two stanzas are taken:

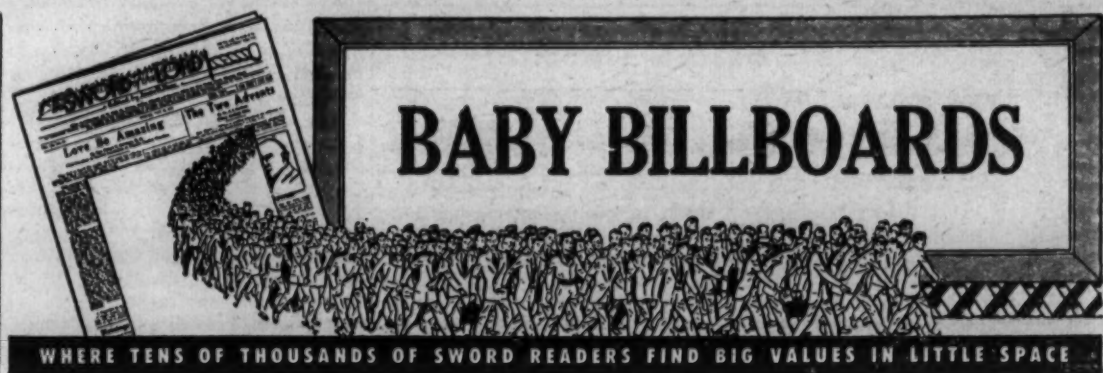
*I suppose I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!);*

*Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.*

*You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer;*

*You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!*

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